

5. 117

Here Told

with a Compendious Re-
giment or a Dyetary of
helth, made in Rhout

pyllor: Compyled

by Andrewe

Woo:dr, of

Physick:

Doctor.

MUSEVM
BRITAN-
NICVM



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foloweth.

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where a man shulde cyeuate or
set his manfyon place or howe-
se, for the helth of his body.

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a man, howe he shulde buylde his how-
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the conseruacion of healtch.

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Blacke or the colycke and the Stone.

¶The .xxx. Chapter, treateth of a
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¶The .xxxi. Chapter, treateth of a
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the kyndes of the leprose.

¶The .xxxii. Chapter, treateth of a
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¶The. xxvii. Chapter, treateth of a dyet for them the whiche be Almayne men, beyng chozte wynded or lackynge breath.

¶The. xxviii. Chapter, doth shewe a dyet for the whiche haue the palsey

¶The. xxix. Chapter, doth shewe an ordre and a dyet for them the whiche be madde, and out of theyr wytte.

¶The. xxx. Chapter, treateth of a dyet for them the whiche haue any of the kynne of the dropsye.

¶The. xxxi. Chapter, treateth of a generall dyet for all maner of men, and women, beyngelycke or whole.

¶The. xl. Chapter, doth shewe an ordre or a fashyon, howe a sycke man shulde be ordered in his sykenesse.

And

And howe a syche man shulde be bled
that is lykely to dye.

¶ The ende of the table.

¶ Here foloweth the Dyetary
of the Regyment of health

¶ The fyrste Chapter / doth
shewe where a man shulde cyeuate
or set his mansyon place or
howse, for the healeth
of his body.



What Man of honour,
or worship, or other
estate, the whiche doth
pretende to buyde a
house, or any mansyon
place to inhabyte hym
selfe: Or els doth pretende to alter his
howse / or to alter olde buydynge in
to comodious and pleasant buydyn
ge, not onely for his owne proper co-
modyte

moditye, wealth and health. But also
for other men, the whiche wyll refoze
to hym hauyage also a respecte to his
posterite. For it is necessarye and
expedyent for hym to take hede what
counsaile God dyd gyue to Abraham
and after that to take hede what coun-
saile God dyd gyue to Moyses, and
to the chyldren of Israel, as it appe-
ereth in the. xiiij. Chapter of Exodi. And
the. xx. Chapter of Numeri. And the.
vi. Chapter of Deutronomis. And al-
so in þe booke of Leuytes, sayng fyrst to
Abraham. Go thou forth of thy coun-
trei and from thy cognacion, oʒ kyn-
red. And come thou in to the countrei
the whiche I wyll shewe to the, a coun-
trei abundyng oʒ plentyfull of mylke
and hōny. ¶ There is to be noted that
where there is plentye of mylke, there
is plentye of pasture and no scarstye
of water. And where there is plentye
of hōny, there is no scarstye but plen-
tyfulnes of woddes, for there be ma-
ny bees

bees in woddes and so consequently
abundaunce of hōny. Than there be
Bres, oꝝ hōny, oꝝ were in the bynes
in gardynes, oꝝ orchardes. wherfoze
it appeareth that who so euer that
wyl buylde a mansyon place oꝝ a hou
se, he muste cytuate and sette it there
where he muste be sure to haue both
water and wodde. Excepte foꝝ plea
sure he wyl buylde a house in oꝝ by
some cytie oꝝ great towne, the which
be not destitute of suche comodities.
But he the which wyl dwell at plea
sure and foꝝ profyte and health of his
body, he must dwell at elbowe to some
hauynge water and wodde annexed to
his place oꝝ howse: foꝝ yf he be desti
tute of any of the pꝛyncypalles, that
is to say. fꝛyshe of water, foꝝ to was
he and to drynke, to bake & to brew,
and byuers other causes, speciallye
foꝝ peryll the which myghte fall by
fꝛye, it were a great discomodious
thyng. And better it were to lache
D. 1. wodde

wodde, than to lacke water, the pre-
misses considered. Althoughe that
wodde is a necessary thyng, not one-
ly for sawell, but also for other vrgent
causes, speeciall ye concernynge buyl-
dyng and reparationes.

The seconde Chapter, both shewe a
man howe he shuld buylde his house
or mannyon, that the prospecte
be fayre and good for the
conseruacion of
health.

After that a man haue chosen a
conuenient soyle and place ac-
cordinge to his mynde & purpose to
buylde his house or mannyon on. He
must haue a forecasse in his mynde,
that the prospecte to and fro the place
be pleasaunte, fayre, and good to the
eye, to beholde the woddess, the wa-
ters, the felde, the vales, the hylles,
and the playne grounde. And that
every

every thyng be desente and sayre to
the eye, not onely within the precincte
of the place appoynted to buylde a
mansyon or a howse, to se the como-
dyte about it, but also it maye be pla-
cable to the eyes of all men to se and
to beholde whā they be a good dystan-
ce of, from the place, that it doth stan-
de comodiously. For the comodious
buyldynge of a place doth not onely
satisfy the mynde of the inhabytour,
but also it doth comforte and reioy-
seth a mannes herte to se it: specially
the pulcrous prospecte. For my con-
cepte is suche, that I had rather not
to buylde a mansyon or a howse, than
to buylde one wout a good prospecte,
in it, to it, and from it. For and the eye
be not satisfied, the mynde can not be
contented. And the mynde can not be
contented, the herte can not pleased.
Vf the herte and mynde be not plea-
sed, nature doth abhorre. And yf na-
ture do abhorre, mortification of the
B.ii bytall,

bytall, an anymall, and spyrytuall
powers, do consequently folowe.

The thyrde Chapter doth shewe a
man to buylde his house in a pure
and a freshe ayre to leng-
then his lyfe.

There is nothyng, except poyson
that doth putryfe, or doth cor-
rupte the blode of man. And also doth
morteifye the spyrytes of man, as doth
a corrupte and a contagious ayre.
For Galen terapeuticus neno sayth,
whether we wyll or wyl not, we must
graunte to every man ayre: for with-
out the ayre, no man can lyue. The
ayre can not be so cleane and pure con-
syderynge it doth close and doth com-
passe vs rounde aboute, and we do re-
ceyue it into vs, we can not be with-
out it, for we lyue by it, as the fyre
lyueth by the water. Good ayre ther-
fore is to be prayled. For yf the ayre
be

be frefche, pure and cleane aboute the
mansyon of hofowse, it doth conserue
the lyfe of man, it doth comforte the
brayne and the powres, naturall, a-
nymall, and spyrytuall, engendrynge
and makynge good blode, in the whiche
the consisteth the lyfe of man. And
contrary. 2. euill and corrupte ayres,
both infecte the blode, and both in-
gendre manye corrupte humoures,
and both putryfy the brayne, and
both corrupte the herte, and ther-
fore it doth breede manye dyseases
and infyrmities, thorow the whiche
the mannes lyfe is abreyated and
shortened. Many thyngs doth infecte,
putryfy, and corrupteth the ayre. The
first is the influence of sundry styres
and standynge waters, stykynge my-
sses, and marshes. Caryen lyenge lowe
aboute the ground. Moche people
in a smale towne, lyenge vncleane,
and beynge fylthy & sluttyshe. Where-
fore he that doth pretende to buylde

his manſyon or howſe, he muſt prouyde that he do not exſuate his howſe, nyghe to any marſhe or moſſe the greūde. And that there be not nyghe to the place, ſynkyng and putryfed ſtandynge waters, pools, pondeſ, nor merres, but at leſt wyſe that ſuch waters do ſtande vpon a ſtony or a grauell grounde myxt with claye, and that ſome freſhe ſprynge haue a recourſe to noyſſe and to reſreſhe the layde ſtandynge waters. Alſo there muſt be cyrcuſpection had, that there be not aboute the howſe or manſyon no ſynkyng dyches, gutters, nor cannelles, nor corrupte dunghylles nor ſynkes, except they be oft and dyuers tymes mundayſyed and made cleane. Swepyng of houſes and chambers ought not to be done as longe as any honeſt man is within the precincte of the howſe, for the duſt both putryſe the ayre, makynge it dence. Alſo nyghe to the place, let nother hemye

hemp nor flax be watered, & beware
of the snoffe of candelles and of the
sauiour of aples, for these thynges be
contagious and infectyue. Also my-
ste and cloudy dayes, impetouse and
beheement wyndes, troublous and va-
perous weather is not good to labour
in it to open the power to let in infec-
tious ayre. Furthermoze beware of
pyssyng in diabolghres, & permytte no
comon pyssyng place be about the hou-
se or man you, & let the comon house
of esement be ouer some water or els
elongated from the house. And be-
ware of emptyng of pyssle pottes, and
pyssynge in chymnes, so that alle euyl
and contagious ayres maye be expel-
led, and cleane ayre kepte unperturbed.
And of all thynges, let the butterye,
the celler, the kycheyn, the larder hou-
se, with all other howses of offyce be
kept cleane, that there be no filthe in
them but good and odysferous sauiou-
res. And to expell and expulse all cor-
rupte

rupte and contagious ayre, looke in
the .xxvii. Chapter of this Boke.

The .liii. Chapter, doth shewe un-
der what maner and fashyon a man
shulde buyde his howse or man-
sion in erthe byng thynges
the whiche shulde choze
in the lyfe of
man.



When a mā doth begyn
to bulde his howse or
mansyon place, he must
prouyde (sayth Iesus
Chryste) before that he
begyn to buyde for all
thynges necessarye for the performa-
cion of it, lest that when he hath ma-
de his foundacyon, and can not synyshe
the his worke that he hath begun, e-
very man wyl deride hym, saynge.
This man byd begyn to buyde, but
he can not synyshe or make an ende
of

of his purpose, for a man must con-
sider the expence before he do begyn to
buyde. For there goeth to buydyng
many a nayle, many pynnes, many la-
thes, & many ryles, or scales, or stra-
wes. Besyde other greater charges,
as tymbre, boordes, lyme, sande, flo-
res, or hycke, besyde the workema-
nshipp and the Implemētēs. But a
man shoulde haue prouyded or had
in store to accomplishe his purpose,
and hath chosen a good soyle and pla-
ce to eytuate his howse or mansyon
and that the prospecte be good. And
that the ayre be pure fryske and cleane.
Then he that wyl buyde, let hym ma-
ke his foundacion vpon a grauell grou-
de myxt with claye, or elles let hym
buyde vpon a roche of stone, or els v-
pon an hyll or a hylles syde. And orde-
and edefye the howse, so that the pry-
ncypall and chiefe prospectes maye be
Easte and West, specially Northeast,
Southeaste, and Southwest, for the

merydiall wynde, of all wyndes is the
moſte worſte, for the South wynde
doth corrupte and doth make euyl va-
pours. The Eaſt wynde is teporate,
cryſke, and fragraunt, the Weſt wynde
is mutable, the North wynde pur-
geth euyl vapours. Wherefore bet-
ter it is of the two worſte of the wynde-
dowes do open playne North, than
playne South. Althoughe that Iere-
my ſayeth, from the North dependeth
all euyl: And alſo it is wyrtten in. Can-
tica canticorum. Ryſe vp North wynde,
and come thou South wynde and
perfecte my gardyn. Make the hall
bnder ſuche a faſhyon, that the parlour
be annexed to the hed of the hall. And
the buttery and pantrye be at the lo-
wer ende of the hall, the ſeller bnder
the pantrye ſette ſomwhat a baſe, the
kychyn ſet a baſe from the buttery
and pantry, comynge with an entree
by the wall of the buttery, the paſtry
hoſe and the larder houſe annexed to
the

the kytchyn. Than druyde the lodgynges by the circuyte of the quadrypal courte, and let the gatehouse be oppo-
syte or agaynst the hall doore (not dy-
rectly) but the hall doore standynge a
base & the gatehouse in y^e mydle of the
fronte entrynge in to the place: let the
pzeuychabze, be annexed to y^e great cha-
bze of estate: with other chabzes neces-
sary for the buyldynge, so that many of
the chambzes may haue a pzospecte
in to the Chapell. Yf there be an bet-
ter courte made, make it quadrypal
with howses of easementes, and but
one stable for howses of pleasure, and
se no fylth noz donge be wⁱⁿ y^e courte,
noz cast at the backesyde, but the don-
ge to be carped far from the mansyon
Also the stables & the slaughter how-
se a dayery yf any be kepte shulde be
elongated the space of a quarter of a
myle from the place. And also the bac-
ke howse and brewehowse shulde be a
dystance from the place & from other
C.ij. buyldynge

buyldynge. Whan all the mansyon is
edyfied and buylte: yf there be a mote
made aboute it, there shulde some fresshe
sprynge come to it and dyuers ty-
mes the mote ought to be scoured and
kepte cleane from mudde and weedes
And in no wyse let not the fylch of the
kytchyn descende in to the mote. Fur-
thermore it is a commodious and a
pleasaunte thyng to a mansyon to
haue an orcharde of sundry fruytes.
But it is more comodiouser to haue
a fayre gardyn repleted with herbes
of Aromatycke & redolent sauours.
In the gardyn may be a poole or two
for fysh, yf the pooles be cleane kepte.
Also a parke repleted with deerre and
conyes is a necessary and a pleasaunt
thyng to be annexed to a mansyon. A
bowe house also is a necessary thyng
aboute a mansyon place. And amo-
ge other thynges apayre of buttes is
a decent thyng aboute a mansyon,
and other whyle, for a greate man
neces-

necessary it is to passe his tyme with
hoboles in an ale. Whā all this is fy
nished and the mansyon replenys
shed with Implementes, there muste
be a fyre kepte contynually for a spa
ce to drye by the contagious moysters
of the walles & the sauer of the tyme
and lande. And after that a mā may
lye and dwell in the sayde mansyon
without takynge any inconuenience
of syckenes.

**[The. v. Chapter doeth shewe howe a
man shulde orde his howse con
cernynge the Implementes
to comforte the spry
tes of man.**

Whan a man hath buylded his
māson, and hath his houses
necessary aboute his place, yf
he haue not houtholde stuffe or Im
plemetes the whiche he nedefull. But
muste borrowe of his neyghbours.

C. iij.

Ho

He than is put to a thyste and to a
great after deale, for these men the
whiche do bryue in a bottell and bake
in a wallet, it wyll belonge or he can
bye Iacke & salet. Yet euery thyng
musse haue a begynnynge, and euery
man musse do after his possessions or
abplytie. This notwithstanding bet
ter it is not to set by a householde or
hospytalytie than to set by householde
lackynge the perfozmacion of it. As
nowe to come for malte and by and by
for salte: Nowe to sende for breade,
and by and by, to sende for a thepes
heade: And nowe to sende for this,
and nowe to sende for that: and by and
by he doth seede he can nor tel for what
Suche thynges is no prouysyon, but
it is a great abusyon. Thus a man
shall lese his thyste, and be put to a
thyste. His goodes shall neuer increa
se, and he shall not be in rest nor pea
ce. But euer in carke and care: for his
purse wyll euer be bare. ¶ Wherefore I

bo counsaile every man: to pronyde
for hym selfe as soone as he can. For
yf of Implementes he be destituted:
men wyll: all hym lyghte wytted. To
set by a great howse: and is not able
to kepe man nor howse. Wherefore let
every man looke or he leape: for ma-
ny cornes maketh a great heape.

The.vi. Chapter doth shewe howe
a man shulde orde his howse,
and howsholde: and to
lyue quyetly.



Ho so euer he be that
wyl kepe an howse, he
must orde the expen-
ses of his howse, ac-
cordinge to the rent of
his landes. And yf he
haue no landes, he must orde his hou-
se after his lurre, wyngunge, or gay-
nes. For he that wyl spende more in
his howse, than the rent of his lan-
des

des, or his gaynes doth attayne to, he
shall fall to pouerte: and necessitye wyl
bryge, cause and compell hym, to sell
his lande or to waste his stocke, as it
is dayly sene by experyence of many
men. Wherefore they the whiche wyl
recheue suche prodygalytie and inco
uenyence, must deuyde his rentes, por
cyon and expenses wherby he doth ly
ue, into thre equall porcyons or parte
tes. The fyrste parte must serue to pro
uylde for meate and drynke and all o
ther necessary thynges for the susten
tacion of the houtholde. The seconde
porcyon or parte, must be reserued for
apparell, not onely for a mans owne
selfe: but for all his houtholde, and
for seruantes wayges, deductyng
somewhat of this porcyon in almes
bede to poore neyghbours and poore
people fulfyllinge other of the liuen
wookes of mercy. The thyrde porcyon
or parte, must be reserued for bygent
rayses in tyme of nede, as in sycknes,

repara-

separation of hokes, with many o-
ther cotydial expenses besyde rewar-
des and the charges of a mang laste
ende, yf a man do excede this orde,
he maye soone fall in dettre the whi-
che is a dangerous thyng many way-
es, besyde the byrnyng a man to
trouble. And he that is ones behynde
hande and in trouble, he cannot be in
quyetnes of mynde: the whiche doth
perturbe the herte, and so consequens
lye doth shorten a mannes lyfe.

Wherfore there is no wyse man but
wylle seke to this inconuenience. And
wylle caste before what shall folowe af-
ter. And in no wyse to set up a hoke-
holde, before he hath made prouysion
to kepe a house: for yf a man shall bye
euery thyng that belongeth to the
keepinge of a hoke with his penney:
it wylle longe of he be ryche, and lon-
ge of that he can kepe a good house.
But he is wyse in my countreye that
wylle haue of he do set up his household

tho or thye yeares redde in his coffe.
And yf he haue no Landes, then he
must prouyde for necessarye thynges
or that he begyn household, lest he re-
pene hymselfe after: thow he ethen
the heuor fall into pryncipallis, and
after that into lykenes, and yf he
spynge not quietly, wherby he shall
abuse his lyfe.

The. vii. Chapter doth shewe howe
the heade of a house, or a hober
holder shulde exerceyse hym
selfe for the healeth of his
soule and body.

After that a man hath prouyded
all thynges necessarye for his
house and for his household, Expedi-
ent is for hym to knowe, howe he
shulde exerceyse hym selfe both bodyly
and ghostly: for there is no cat holly-
ke or chrystian man tyuynge, but he is
bounden to conscience to be more ex-
cumspecte

sumpster aboute the wealth of his
soule than the wealth of his bodie.
Our sayour Ihesus Christ sayth,
what shall it profit a man if he gea
all the world, & lose hym selfe, & burne
ge hym selfe for ever? Therefore
it appereth by a man ought to be a
sumpster for the healeth & wealth of his
soule for he is bounde to a watche
nyght & day & at all houres he shoulde
be ready. Than when he is called for to
departe out of this world, he shoulde
not feare to dye, sayinge these wordes
with saynt Ambrose. I feere not to dye
because we have a good god. When
a man hath provided for his soule
and hath subdued sensuality, and
that he hath brought hym selfe in a
trade, as a blage of a ghosle, or a
catholyke lynyng, in obeying the
commandementes of God. Than he
must study to rule & to governe them,
the whiche be in his howsholde as un
der his custodie or domynyon, so se

Id. 11.

that

that they be not yole. For kynge Hen-
rye the myghty sayd when he was yow-
ge. Idleness is chiefe maysters of vy-
ces all. And also the hende of a howse
must ouer se that they the whiche be
vnder his trespou seruie god the holy
dayes as diligently, yea, and more dy-
ligentlier than to do theyr worke the
sepyall dayes, refraynyng them from
vyce and synne, compellynge them to
obserue the commaundementes of god
specyally to punyssh the sweaters, for in
all the world, there is not suche ob-
yde swearynge as is vused in Englan-
de, specyally amonges yowth and chy-
ldren whiche is a detestable thyng to
here it, and no man doth go aboute
to punyssh it. Suche thynges refo-
med, than may an howholder be glad
not crasyng to influence them the whi-
che be ygnorant, but also he must con-
synne in shewyng good example of ly-
uynge, than may he reioyce in god and
his mercy, the which myght is reioyng

do lengthen a mannes lyfe and both
expell sykkenes.

The. viij. Chapter, both slepe both
a man shulde orde hym selfe in
slepe and watche and in
wearynge his
apparell.



Man a man hath exte
cyled hym selfe in the
daytyme as is rehera
sed, he may slepe sounde
lye and surely in God,
what chaunce cometh
do fortune in the nyght. Moderat sle
pe is moode prayled, for it both make
perfecte dygestion, it doth noryshe the
bloode, and both qualifie the herte of
the lyuer, it doth acuate, quykken, and
refreseth the memory: it doth resto
re nature, and both quyet all the hu
mours and pulles in man: and both
enymate and both comforte all the
D. iij. naturall

natrall and anymall and spryryt uall
poberts of man. And such moderate
slepe is acceptable in the syght of god
the p[re]mises in the aforesayd chap-
ter obsrained and kepte. And contrar-
ly, immoderate slepe and slougythnes
doth humecte and maketh lyght the
brayne, it doth engendze rebome and
Impossuines, it is euill for the pally,
whycher it be byuerfall or partycu-
ler, it is euill for the fallynge sycke-
nesses called Epilencia, analencia,
and cathalencia, appolexia, coma, with
all other insympties in the heade, for
it induceth and causeth obliuionnes,
for it doth obfuske and doth obnebu-
late the memory and the quickenes of
wytte. And shortly to conclude it doth
perturbe the natrall, and anymall,
and spryryt uall powers of man. And
specyally it doth instygate and leade
a man to synne, and doth induce and
inferre breuptie of lyfe, and detestabill
it dyspleaseth god. Our lord Ihesu

Chrysostom

Chryſte dyd not onely hve oꝛdinau
de his diſcyples to watche, but dyd
animate them and all other ſo to do,
ſaynge. I ſaye not onely to you wat-
che, but to all men I ſaye watche: and
ſo Peter he ſayde, myghteſt thou
one houre watche wth me. Althoughe
theſe holy ſcriptures wth many o-
ther moꝛe whiche I myght allyge
foꝛ me. Althoughe they be not greatly
referred to this ſence, yet it maye
ſtande here wth my purpoſe and mat-
ter without reprehencion. Theſe mat-
ters here neede not greatly to be reher-
ſed: wherfoꝛe I do returne to my pur-
poſe & ſay that the moderation of
ſleepe, ſhulde be meaſured accoꝛdyng
to the naturall complexion of man,
and many wyſe to haue a reſpecte to
the ſtrength and the debyltye to age
and yowth, and to ſykenes and helth
of man. ſpelle as concernyng the na-
turall complexion of man. Sanguine
and collycke men, ſeuē hōꝛes
of

of slepe is sufficient for them. And
nowe consydeyng the Imbecillitie
and weakenes of nature: a flummatyke
he man may slepe .ix. houres or more
Melancolycke men maye take theys
pleasure, for they be the receptacle of
the dragges of all the other humou-
res. Secondarye youth and age
wolde have temporance in slepyng
Thyrdely strength may suffer a broun-
in watche, the whiche debylitie and
weaknes cannot, as I wyll shewe by
a famylier example. There were two
men sat at the dyce together a daye
and a nyght and more: the worke man
sayde to hym, I can playe no longer.
The stronge man sayde to hym. Fye
on the benche whyllier, wylte thou
starve away nowe. The weakke man to
satysfie the stronge mannes mynde,
appetyte, & desyre, playeth with his fe-
lowe, shewinge the which he doth kill
hymselfe. The stronge ma doth hym-
selfe lytle pleasure all thyng consydered
the

the whiche I do passe ouer: wherefore
I wyll retorne to the crosse man, to whiche
he may slepe at all tymes whan that
he maye get it: but yf he may slepe at
any tyme, best it is for hym to refray
ne from slepe in the daye, and to take
his naturall rest at nyght, whā all hym
ges is, or woulde be at rest and peace,
but he must do, as his infyrmyte wyl
permytte and suffre. Whole men of
what age or complexion so euer they
be of, woulde take theyr naturall rest
and slepe in the nyght: and to eschewe
merydyall slepe. But and nede shall
compell a man to slepe after his mea
te: let hym make a pause, and than let
hym stande a lene and slepe agaynst a
cushorde or ris let hym lytte up his heade
in a chaire and slepe. Sleepyng after
a full stomacke both ingendred byrth
infyrmyties, it both hurteth the spleene,
it relaxeth the synewes, it both ingen
dred the dropes and the gobbe, and
both make a man looke ruyll colored.

Beware of beneryous actes befoie
the fyfte slepe, and specially beware
of suche thynges after dyner o: after
a full stomacke, for it doth ingendre
the crampe and the goote and other
displeasures. To bedwarde be you
merry, o: haue mery company aboute
you, so that to bedwarde no angre,
no: heuynes, sorowe no: petyfulnes
do trouble o: dysquyet you. To bed-
warde, and also in the mo:nyng be
to haue a fyre in your chambze to waik
and consume the euyl vapours boith
in the chambze, for the breath of man
may putryfe the ayre within the chā
ber: I do aduertise you not to stande
no: to sytte by the fyre, but stande o:
syt a good way of from the fyre takyn
ge the flavour of it, for fyre doth ary-
se and doth dye by a mannes blode,
and doth make sterke the spuewes and
ioyntes of man. In the nyght let the
wyndowes of your howse, speciallye
of your chāber be closed. Whan you
be

be in your bedde, lye a litle whyle on
your lefte syde and slepe on your ryght
syde. And whan you do wake of your
sytle slepe, make water: yf you fele
your bladder charged, & than slepe on
the lefte syde, and looke as oft as you
do wake, so oft turne your selfe in the
bedde from one syde to the other. To
slepe grouellynge vpon the stomache
and bely is not good, oneles the sto-
mache be slowe and tarde of dygestion
but better it is to laye your hande of
your bedfelowes hande ouer your sto-
mache than to lye grouellynge. To
slepe on the backe by ryght is betterly
to be abhorred, whan that you do slep-
pe, let not your necke nother your shoul-
ders, nother your handes, nor fete, nor
no other place of your bodye lye bare
vndiscouered. Slepe not with an emp-
tye stomache, nor slepe not after that
you haue eaten meate one howe or
two after. In your bed lye with your
heade somewhat hyghe, leaue that the

meate whiche is in youre stomacke,
thorow exuatiōns or some othe
cause ascende to the oyle of the sto-
macke. Let your nyght cap be of scar-
let, and this I do aduertise you to
cause to be made a good thycke quyle
of cotton or els of pure flockes or
cleane wolle, and let the couerynge of
it be of whyte linnen, and laye it on
the fetherbed that you do lye on, and
in your bed lye not to hote nor to colde
but in a temperaunce. Olde aunient
Doctors of physicke sayth. but how-
tes of slepe in sōmer, and it. in wynter
is sufficient for any man: but I do
thynke that slepe oughte to be taken
as the complexion of man is. When
you do rise in the mornynge: rise with
myght and remembre God. Let your
hosen be brusched with in & without,
and flauer the insyde of them agaynst
the fyre, wle linnen sockes, or linnen
hosen nexte your legges, when you be
out of your bedde stretch forth your
legges

legges & armes, & your body, cough,
and spytte, and than go to your stoole
to make your egestyon, and reconect
your selfe at all tymes, that nature
wolde expell. for yf you do make any
restriction in keepynge your egestyon
or your blyne, or ventosyte, it maye
put you to dyspleasure in breadynge
dyuers infyrmyties. After you haue
euacuated your bodye, & cruised your
poyntes, kayme your heade oft, and so
do dyuers tymes in the day. And washe
the your hādes & wyestes, your face &
eyes and your teeth with colde water
and after yf you be apparayled, walke
in your gardyn or parke, a thousande
pace or two. And than great and no-
ble men doth ble to here masse, & other
men that cannot do so, but muste ap-
plye theyr busynes, doth serue god wth
some prayers, currendrynge thanks
to hym for his manyfold goodnes,
with askynge mercye for theyr offensa-
tes. And before you go to your relecti

grounde in the reflection of the Sonne
but be mouable. If thou shalt cōmon
or talke wth any man: stande not styll in
one place yf it be vpon y^e bare grounde,
or grasse, or stones: but be mouable in
suche places. Stande noȝ syt vpon ne
stone or stones: Stande noȝ syt longe
bared vnder a bawte of stone. Also
beware that you do not lye in olde cha
mbres which be not occupied, specially
suche chambers, as myse and ratte
and snayles resorteth vnto: lye not in
suche chambers, the whiche be depze
ned cleane from the sonne and open
ayre, noȝ lye in no lowe Cham
bre, excepte it be boorded. Be
ware that you take no col
de on your feete and leg
ges. And of all weather
beware that you do
not ryde noȝ go
in great and
Impytous
wyndes.

The .ix. Chapter doth shew, that
replexion or surfetynge, doth mo-
che harme to nature. And that
abstinence is the chyfist
medson of all
medsouns.

Athen declarynge Apocrates
sentence bpon eatynge to mo-
che meate sayth. Moze meate
than accordeth with nature is named
replexion, or a surfet. Replexion or a
surfet is taken as well by gurgyt-
cions or to moche drynkynge, as it is
taken by epulacion of eatynge of rude
meate, or eatynge moze meate than
both suffyce or can be truely dygested.
Or els replexion or a surfet is, when
the stomacke is forced, or stuffed, or
repleted with to moch drynke & meate
that the lyuer whiche is the sye vn-
der the potte, is suppressed that he can
not naturally nor truely decocte, desye
he dygest, the superabūdance of meate

J. i.

and

and drynke the whiche is in the pottes
or stomacke: wherfore dyuers tymes
these Impedymentes both folowe.
The tongue is depriued of his offyce
to speake: the wyttes or senses be dull
and obnebulated from reason, slouth
and sluggyslwenes consequentye fo-
loweth. The appeteye is withdrawen
the heade is lyght and doch ake, and
full of fantasyes, and dyuers tymes
some be so coryted, & the malis wor-
me playeth the deuyl so faste in the
heed, & all the wylder conueth rounde
aboute on wheles, then both the pryn-
cypall membres, and the offyciall mem-
bres both fayle of theyr strength. Yet
the pulses be full of agylte. Suche
replexion, specyallye suche gurgytac-
ions doth ingendre dyuers infirmy-
ties, thowoe the whiche breuyte and
shortenes of lyfe both folowe. For the
wyse man sayth, that surfetes do kyll
many men, and temporallie doth pro-
longe the lyfe. And also it is wyrtten
Eccle.

Eccle. 37. That there doth dye many
mo by surfet, than there doth by the
sword, for as I sayde, surfetynge in
gendereth many infyrmities, as the
droples, the gowtes, leprosed, scabbsle-
me, and pimple in the face, be hemēt
Impressions, bndygest humours, opp
lacions, feuers, & puttyfactions. And
also it both perturbate the heade, the
eyes, the tonge and the stomacke with
many other infyrmities. For Galen
sayth ouer moche repletion oz surfe-
tynge, causeth strangulacion and so-
deyne death, for as I sayde the stomac
ke is so enforced, and the lyuer is so
loze oppressed that naturall heate and
the powers be extyncted, wherfore ab
stynence for this matter is the mosse
best and the persytest medicon that can
be. And in no wyse eate no meate vnt
to the tyme the stomacke be euacua-
ted of all euyll humours by vomit oz
other conuenient wayes, for els cru-
de and rawe humours bndygested by
I.ij. multiply

multiply in the body to the detryment
of man. Two meales a daye is suffy-
cyent for a rest man. And a labourer
maye eatethre tymes a daye. And he
that doth eat after lyueth a beastly
lyfe. And he that doth eat more than
ones in a daye, I aduertise hym that
the fyrste refection or meale be dyge-
sted or that he do eat the seconde re-
fection or meale. For there is nothyng
more hurtfull for mannes bodye
than to eat meate vpon meate vndy-
gested. For the last refection or meale,
wyllet the dygestyon of the fyrste re-
fection or meale. Also sūdy meates of
dyuers operacyons eaten at one refec-
tion or meale is not laudable, nor it
is not good to syt longe at dyner and
supper. In hotoze is suffycent to syt
at dyner; and not so longe at supper.
Englande hath an euyl vse in sytyn-
ge longe at dyner and at supper. And
Englyshe men hath an euyl vse, for
at the begynnyng at dyner and sup-
per

per he wyl fede on grose meates. And
the best meates the which be holisome
and nuttyue and lyeth of dygestion
is kepte for seruautes, for whan the
good meate both come to the table,
thowse fedynge vpon grose meate,
the appetyde is extyncte whā the good
meate both come to the table, but mā
nes mynde is so auydious althoughe
he haue eaten ynough, whan he seeth
better meate come before hy agaynst
his appetyde he wylle ate, wherupon
do come replexion and surfetes.

**[The .x. Chapter, treateth of all ma
ner of drynkes, as of water, of wyne,
of ale, of bere, of cyder, of meade,
of metheglyn and of
whaye.]**

Water is one of the foure elemē
tes of the whiche drynkes ly
coures, or drynkes for man
nes sustynance be made of: takynge
theya

they: oꝝ gynnall and substance of i
as ale, brewe, meade, and meatheglyn
Water is not holsome soole by it self,
foꝝ an Englyshe man: consydeyrng
the contrary blage: whiche is not con
currant with nature. Water is colde,
flowe, and flake of dygestion. The
best water is rayne water, so be it that
it be cleane and purely taken. Next
to it is runnyng water the whiche
doth swiftly runne from the east in
to the west vpon stones oꝝ pybbles.
The thyrde water to be praysed is ry
uer oꝝ broke water the whiche is clea
re runnyng on pybbles and grauell.
Standynge waters the whiche be re
freshed with a freshe sprynge is
commendable. But standynge wa
ters and well waters, to the whiche
the sonne hath no reflexion. Although
they be lyghter than other runnyng
waters be: Yet they be not so comen
dable. And let euery man beware of
all waters the whiche be standynge
and

and be puttyfied with froth, docknet,
and mudde. For yf they bake oꝛ bꝛewe
oꝛ dꝛesse meate with it, it shall inge-
ne many infyrmities. The water
the whiche eury man ought to dꝛesse
his meate with all, oꝛ shall be bakyn-
ge oꝛ bꝛuynge, let it be connynged, and
put it in vesselles that it maye stande
there. ii. oꝛ .iii. howres oꝛ it be occu-
pyed. Than strayne the byper parte:
thoꝛowe a thycke linnen cloth, & caste
the inferyall parte awaye. Yf any mā
be ble to dꝛynke water with wyne let
it be purely strayned, and than sethe
it, and after it be colde, let hym put it
to his wyne. But better it is to dꝛyn-
ke with wyne styllled waters, specyally
the water of straberyes, oꝛ the
water of Buglosse, oꝛ the water of Bo-
rage, oꝛ the water of Cudpur, oꝛ the
water of Cycoꝝ, oꝛ the waters of Cou-
thystell, and Dandelion, & yf any man
be cōbied with the stone, oꝛ both but-
he in the puybūde places, ble to dꝛyn-
ke

ke with whyte wyne, the water of ba-
wes, and the water of mylke. Look
for this water in a booke of my makyn-
ge, named the Breyarye of health.

¶ Wyne.

¶ All maner of wyne is made of gra-
pes, excepte celsyset he whiche is ma-
de of a berry. Chose your wyne after
this sorte: it must be fyne, fayre, and
cleare, to the eye, it must be fragrant
and redolent hauyng a good odour
and flavour in the nose, it must spyn-
kle in the cuppe whan it is drawn or
put out of the pottle into the cuppe, it
must be colde and pleasaunte in the
mouth, and it must be stronge & sub-
tyll of substance: And than moderat-
lye dronken, it doth acuate and doth
quycken a mānes wyttes, it doth com-
forte the herte, it doth scoure the ly-
uer, speciallye yf it be whyte wyne, it
doth reynce all the powers of man &
doth noyse them, it doth ingendre
good blode, it doth cōforte and doth
noyse the

noyſſhe the brayne and all the body
and it reſolueth fleume, it ingendreth
heate, and it is good agaynſt heaynes
and penſyfulnes. it is full of agylte,
wherefore it is medlonable, ſpeciall ye
whyte wyne, for it doth mundaye and
cleaſe woundes and ſores. Further
more the better the wyne is, the bet-
ter humours it doth ingendre. Wyne
muſte not be to newe nor to olde, but
hyghe wyne, as Malmeſey maye be
kepte longe. And bycauſe wyne is full
of ſumolte, it is good therfore to a-
laye it with water hyghe and hote.

Wyne of operation doth comfozte
olde men and women, but there is no
wyne good for chyldren and maydens
for in hyghe Wimayne, there is no
maye ſhall drynke no wyne: but ſyll
ſhe ſhall drynke water, unto the tyme
ſhe be maryed. The ſhall drynke the
re and in other hyghe countreyes for
youth is fountayne water, for in euery
tyme is a fountayne of a ſhalowe

well, to the whiche all people that be
yonge and seruantes hath a conflu-
ence and a recourse to drynke. Meane
wynes as wynes of Gascony, frenche
wynes, and specially raynys the wyne
that is spued is good with meate/
specially Claret wyne. It is not good
to drynke nother wyne noz ale before
a man doth eate somwhat, although
there be olde fantasys all saynges to
the contrarye. Also these hote wynes,
as Malmesey, wyne cozle, wyne greke
Romanyske, Romney, Secke, Aly-
gaunt, Basterde, Tyze, Olave, Mus-
cadell, Capryke, Tynt, Roberdany,
with other hote wynes, be not good
to drynke with meate, but after mete
and with Dyeters, with Saledes,
with fruyte a drawghte or two maye
be suffered. Olde men maye drynke
as I sayde hygh wynes at theyr plea-
sure. Furthermore all swete wynes,
and grosse wynes, doth make a man
fatte.

¶ Ale

Ale.

Ale is made of malte and water, and they the whiche do put any other thyng to ale than is reherfed, except yest, barme, or goddes good, doth soo physycall there ale. Ale for an Englyshe man is a naturall drynke. Ale muste haue these properties, it muste be freshe and cleare, it muste not be ropy, nor smoky, nor it muste haue no worste nor tayle. Ale shulde not be drynke vnder .v. dayes olde. Nowe ale is vnholysome for all men. And so be ale, and beed ale, and ale the whiche doth stande a tylte is good for no man. Barly malte maketh better ale then Oren malte or any other corne doth: it doth ingendre grosse humours: but it maketh a man stronge.

Beere.

Beere is made of malte, of hoppes, and water. It is a naturall drynke for a doche man. And now of late dayes it is moche bled in Englande,

to the detryment of many Englyſhe
men, ſpecially it kylleth them the whi
che be troubled with the Colycke and
the ſtone, and the ſtrayne collyon, for
the drynke is a colde drynke. Yet it
doth make a man fatte, and doth in-
flate the bely, as it doth appere by the
boche mennes faces and belyes. Yf
the Beere be well ſerued and be ſyned
and not newe, it both qualifie the
heate of the lyuer.

¶ Cyder.

¶ Cyder is made of the Juice of pea-
res, or the Juice of aples: and other
whyle, Cyder is made of both, but the
beſt Cyder is made of cleane peares
the whiche be dulcet.: but the beſt is
not praiſed in phyſicke, for Cyder is
colde of operation, and is full of ven-
toſyte. ¶ Wherefore it both ingendreth
cruell humours, and doth ſwooge to mo-
che the naturall heate of man, and
doth let dygeſtion, and doth hurte the
ſtomake, but they the whiche be bleſed

to it, yf it be dronke in haruſh, it doth
lytell harme.

¶ Meade.

¶ Meade is made of hony and watre
boyled both together: yf it be ſyned
and pure: it pꝛeſeruethe health, but it
is not good foꝛ them the whiche haue
the ſtiacke oꝛ the colycke.

¶ Meatheglyn.

¶ Meatheglyn is made of hony & wa-
ter and herbes boyled & ſoden togy-
ther, yf it be ſyned & ſtale, it is better in
the regyment of health than Meade.

¶ Whaye.

¶ Whaye yf it be wel oꝛdred, ſpecial-
ly that whaye the which doth come of
butter, is a temparate drynke: and is
moꝛe. And it doth noꝛyſhe, it doth
cleuſe the bꝛeſt, and doth purge red co-
lour, and good foꝛ ſauſſleme faces.

¶ Poſet ale.

¶ Poſet ale is made with hote mylke
and colde ale, it is a temparate dryn-
ke, and is good foꝛ a hote lyuer and

for hote fevers, specially yf colde hee
bes besoden in it.

¶ Coyte.

¶ Coyte is a drynke made of water
in the whiche is layde a coloure and
a salte leuen. iij. oz. iiii. howres, than
it is dronke, it is a vsual drynke in
Pycharde, in Flaunders, in Holonde,
in Brabant, and Helonde.

¶ To speake of Aptifane, oz of Ori-
nell, oz of aqua vite, oz of Ipecacas.
I do passe ouer at this tyme, for I do
make mentyon of it in the Breyary
of health.

¶ The. xi. Chapter, treateth of Bzeade.

A Wyen sayth, that bzeade made
of wheete maketh a man fat, spe-
ciallye whan the Bzeade is made of
newe wheete, and it doth set a man
in tempraunce. Bzeade made of fyne
flower with out leuyn, is slowe of dy-
gestyon

gestyon, but it doth noyſſe moche
if it be truly ordeed and well baken.
Whan the breade is leuened, it is soo
ne dygested, as some olde Auctours
sayth. But these dayes is proued the
contrary by the stomackes of men, for
leupn is heuy and ponderous. Breade
hauyng to moche bande in it, is not
laudable. In Rome and other hyghe
countreys, they loues of breade be
lytell bygger than a walnut and ma-
ny lytell loues be ioyned together, the
whiche doth serue for great men, and
it is fastened, I prayle it not. I do
loue manchet bread. And great loues
the whiche be well moulded and tho-
roghly bakē, the bande abstracted and
abieted, & that is good for all aches.

**Breade made of Mestlynge
or of Rye.**

Mestlynge breade is made halfe
of wheete and halfe of Rye. And there
is also Mestlynge made halfe of Rye
and halfe of Barly. And euyl people
wyl

woyll put wheate and barley together.
Breade made of these aforesayd gray
ne or cornes, thus poched together,
may fylle the gutte, but it shall neuer
do good to man, no more than boz
se breade, or breade made of beanes,
and peason shall do. Howbeit this mat
ter doth go moche by the education
or the byngynge by of the people the
whiche haue ben noysed, or nutry
shed with suche breade. I do speake
nowe in barleyes or maltes parte to be
eaten and also dronken, I suppose it
is to moche for one grayne, for barley
doth ingendre colde humours, and
peason and beanes, and the substanti
e comynge fro them repleteith a man
with vnto syte. But yf a man haue a
luste or a sensuall appetpde to eat
and drinke of a grayne besyde malte
or barley, let hym eat and drinke of it
the whiche maye be made of Otes, for
haue cakes in Scotlande is many a
good lord and lordes dysce, and yf

it wyll make good haue Cakes conse-
quently it wyll make good drynke or
euyl, euery thyng as it is handled.
For it is a comon prouerbe. God may
sende a man good meate, but the de-
uyl may seide an euyl cooke to drye
it: Wherefore gentell bakers, sophy-
sycate not your breade made of pure
wheete, yf you do: where euyl alebze-
ers and ale wyues, for they euyl
bze wyng and euyl measure, wulde
clacke and ryge they Tankerdes at
dym. myles dale, I wolde you wulde
take out the remnet of your sakes,
standyng in the Temes by to the har-
de chyn, and. iij. ynches above, that
whan you do come out of the water,
you myght take your eares as a spa-
nyell that berily cometh out the wa-
ter. Gentell bakers make good bread
for good breade doth cōfōrte, con-
fyme, and stablyshe a mannes herte, be-
syde the properties reherced. Note
breade is unholsome for any man, for

it both lye in þstomacke lyke a sponge,
haustynge vnderecte humours. Yet
the smell of newe breade, is comforta-
ble to the heade, and to the herte.

Coden breade, as Symnelles, and
Cracknelles, and breade baken vpon
a stone, or vpon yron, and Breade
that Shaffron is in, is not laudable.
Burent breade and harde crustes and
pasty crustes both ingendyre colour,
adulst, & melancoly humours. Where-
fore chyppe the vpper cruste of your
breade. And whoso doth vseto eatethe
seconde cruste after meate, it maketh
a man leane. And so doth Wheeten
breade, the whiche is full of brande.

Breade the whiche is nuttyre and
prayed in physicke, shoulde haue these
properties. fyrste it must not be newe
but a daye and a nyght olde, nor it is
not good, whā it is past. iiii. or. v. day-
es olde, excepte the loaves be great, nor
it must not be moldy nor musty: it must
be well moulded, it muste be thoroowe
bake

bake, it muste be lyght and not heuy,
and it muste be tēporatly salted. Olde
bzeade or stale bzeade doth drye by the
blode or naturall moyst of man, and it
doth ingendze euyl humours, and is
euyl & tarde of dygestyon: Wherefore
there is no surfet so euyl, as the sur-
fet of eatynge of euyl bzeade.

**¶ The. xij. Chapter treateth of Po-
tage, of Sewe, of Stretpottes, of
Grewell, of fpyments, of Deese po-
tage, of Almon mylke, of Ryce
potage, of Cabodelles, of Cul-
leses, and of other
Brothes.**

ALL maner of liquyde thynges,
as Potage, sewe, and all other
brothes doth replete a man that eteth
them with ventosyte. Potage is not
so moche vled in all Chrystendome, as
it is vled in Englande. Potage is ma-
de of the licour, in the whiche fleshe
H. II. 13

is sod in, with puttynge to, chopped
herbes, and Ormell and salte. The
herbes, with the which potage is ma-
de with all, yf they be pure, good, and
cleane, not woyme eaten, nor infected
with the corrupte ayre descendynge
vpon them, both comfotte many men
the ventosyte notwithstandinge. But
for as moche, as dyuers tymes, many
partes of Englande is infected with
the pestylence, chozowe the corruption
of the ayre, the which doth infecte the
herbes. In suche tymes it is not good
to make potage nor to eaten no potage
In certayne places beyond sea where
as I haue trauallyed in In the pe-
stylence tyme a generall cōmaūdemēt
hath ben sent from the Superyoꝛyte to
the comynalte, that no mā shulde rate
herbes in suche infectyous tymes.

Sewe and Stewportes.

**Sewe and Stewportes, and gree-
well made with ormele, in all the whi-
che no herbes be put in, can do lytell
by displea-**

dyſpleaſure excepte it doth replete a
man with ventroſyte, but it relaxeth
the bely.

Crymente.

Crymente is made of wheete, and
mylke, in the whiche yf fleſhe be lo-
den to eat it, it is not comendable, for
it is harde of dygeſtyon. But whan it
is dygeſted, it doth noyſſhe & it doth
ſtrengthen a man.

Peeſe potage, and beane potage.

Peeſe potage and beane potage,
doth replete a mā wth ventroſyte. Peeſe
potage is better than beane potage,
for it is ſooner dygeſted, and leſſer of
ventroſyte, they both be abſtereyne and
do clenſe the body. They be compyte
of nutriment. But beane potage doth
increaſe groſſe humours.

Almon mylke and Ryce potage.

Almon mylke and Ryce potage. Al-
mons be hote and moyſte. It doth co-

forte the brest and it doth mollifie the
hely, and prouoketh byrne. Ryce pota
ge made with Almon mylke doth re-
store and doth comforte nature.

**Cale bzues, Cabodelles, and
Cullesles.**

Calebzues, Cabodelles, & Cullesles,
for weake men and fell stomaches, the
whiche cannot eat colydate meate is
suffred. But Cabodelles made with
hempe sede & Cullesles made of thym
pes doth comforte blode and nature.

Hony loppes and other brothes.

Hony loppes and other brothes of
what kynde or substance so euer they
be made of, they do ingendze ventosp
tie. Wherefore they be not good nor
holsome for the Colycke nor Allacke,
nor other inflatye impedymētes or
sykenesses, specially yf hony be init.

The saynges of Wylne Galene, Guy-
centwith other auctours notwithstanding
dyinge, for in these dayes experyence
teacheth vs contrary to theyr saynges
and

and wypryng. for althoughe the nature of mā be not altered, yet it is weaker and nothyng so stronge now, as whan they lyued. &c.

Chep. xiiij. Chapre treateth of whyte meate as of Egges, Butter, Chese, Mylke, Crayme. &c.

In Englande there is no Egges bled to be eaten, but Hen Egges, wherfore I wyl fynde wyte and pertracte of Hen egges, the yolkes of Hen egges be cordialles, for it is temporarily hote. The whyte of an egge is viscus, and colde and flathe of dygestion. And both not ingendyre good blode, wherfore who so ever that wylle ate an Heane egge, let the egge be newe and rolle hym reare and ate hym, or els poche hym, for poched egges be best at nyght, & newe reare rolled egges be good in the mornynge
so

So be it they be tyed with a lytell salte
and sugre that they be nuttyue. In
Turkye and other hyghe Chyrstyan
landes annexed to it: ble to seeth two or
thre but shelles of egges togyther har-
de, & pull of the shelles, so wle them and
kepe them to eate at all tymes. But
harde egges be slowe & clacke of dy-
gestyon and doth nuttyfie the bodye
grosely. Rosted egges be better than
soden. Fryed egges be nought. Ducke
egges, and geese egges, I do not pray-
se. But felaunt egges and Partry-
ches egges, Physicke synghulerly doth
praysse.

Butter.

Butter is made of crayme & is moy-
ste of operaciō, it is good to eate in the
mornyng before other meates. Fren-
che men wyl eate it after meate. But
eaten with other meates it doth not
only noysse, but it is good for the
breast and lunges, and also it doth re-
laxe and mollifye the bely. Doche men
doth

doth eate it at all tymes in the daye,
the whiche I dyd not prayse when I
dyd dwell amonges them, conydeyn-
ge that butter is vncleane and euery
thyng that is vncleane is noysome
to the Stomacke for as moche as it
maketh lubryfaction. And also euery
thyng that is vncleane, that is to
saye, butter, oyle, grese, or fatte,
doth swymme aboue in the byrkes of
the Stomacke, as y fatnes doth swym
aboue in a boylunge Potte, the excess
of suche nauigation or superfluyte wyl
ascende to the oyle of the Stomacke,
and doth make cructualysms. Ther-
fore eatinge of moche butter at one
refection is not comendable, nor it is
not good for the the whiche be in any
ague or feuer, for the vncleane of it
doth augment the heate of the liver.
Mytellpozeon is good for euery man
in the mornynge yf it be newe made.

¶ Chese.

¶ Chese is made of mylke, yet there
is

3. i.

is.iiii. sortes of Chese, which is to say
grene chese, soft chese, hard chese, and
spermyse. Grene chese is not called gre
ne by reason of colour, but for the new
nes of it, for the whey is not half pres
sed out of it, and in operacion it is col
de and moyste. Soft chese not so new
nor so olde is best, for in operacion it
is hote and moyste. Hard chese is ho
te and drye, and euill to digest. Sper
myse is a Chese the whiche is made
with curdes and with the Juice of her
bes, to tell the nature of it I can not
consyderinge that every mylke wyse
may put many Juices of herbes of sun
dry operacyon and vertue, one not a
greynge with another. But and yf
they dyd knowe what they dyd com
byll together without trewe compou
dyng. And I knowynge the herbes,
than I coude tell the operacyon of
Spermyse chese. Yet besyde these.iii.
natures of chese, there is a chese cal
led a Ieweue chese, the whiche yf it be

well ordered doeth passe all other che-
ses none excele taken. But take the
best chese of all these reherced, yf a ky-
tell do good and pleasure, the overplus
both ingendze grose humours, for it
is harde of dygestion, it maketh a ma-
collyur and it is not good for the flo-
ne. Chese that is good ought nothe to
hard nor to soft, but betwyte both, it
shulde not be tolonghe nor brutell, it
ought not to be swete nor lewde, nor
tarte, nor to salt, nor to fresche, it must
be of good savour and talege, nor ful
of eyes, nor mytes, nor magottes. Yet
in hygge Almanne the chese the whiche
is full of magottes, is called there
the best chese, and they wyll eat the
great magottes, as fast as we do eat
Comfettes.

Myke.

Mylke of a woman, and the mylke
of a Goote is a good restoratyr.
Wherefore these mylkes be good for
them that be in a consupcion, and for

the great tempozance the whiche is
in them it doth noy p^rthe moche.

Cowes mylke and Ewes mylke, so
beit the beastes be yonge and do go in
good pasture the mylke is nutryptue
and doth humecte and moysteth the
membres and doth mundaye & cleane
the entrayles, and doth alleuyate and
mytygate y^e payne of the lunges, and
the brest, but it is not good for them
the whiche haue gutgulations in the
bely, noz it is not all the best for can-
guyne men: but it is very good for me-
laucoly men, and for olde men & chyl-
dren, specyally yf it be soden, addynge
to it a lytell sugre.

Crayme.

Crayme the which doth not stande
longe on the mylke, and soden with a
lytell sugre is noy p^r the yonge. Clewted
crayme & rawe crayme put togyther,
is eaten more for a sensuall appeteye
than for any good noysshment. Rawe
crayme vndercocted, eaten with straw-
beryes

herpes, or burttes is a rurall mannes
baker. I haue knowe such bankettes
hath put me i leobardy of the pylures.

CAlmon butter.

CAlmon butter made with syne su-
gare and good Rose water, and eaten
with the flowers of many byolettes,
is a comendable dysche, specially in
Lent whan the byolettes be fragrant
it reioyseth the herte, it doth comforte
the brayne, and doth qualifie the hea-
te of the lyuer.

CBeane butter.

CBeane butter is used moche in Lent
in dyuers countreys. It is good for
plowe men to fylle the panche, it doth
ingendre grete humours and doth re-
plete a man with ventosyte.

CThe. xiiij. Chapter treateth of fyshe.

Of all Nations and Countreys.
Englande is best serued of fyshe,
not onely of all maner of sea fyshe,
F. iij. but

but also of freſſhe water fyſhe, and of
all manner of ſortes of lake fyſhes.

¶ Sea fyſhe.

¶ Fyſhes of the ſea the whiche haue
ſcales or many ſynnies, be more holſo-
mer than the freſhe water fyſhe, the
whiche be in ſtandynge waters. The ol-
der a fyſhe is, ſo moche he is the be-
ter, ſo be it that the fyſhe be ſofte and
not ſolydate. Yf the fyſhe be ſall and
ſolydate, the yonger the fyſhe is, the
better it is to dygeſt, but this is to be
verſtāde, that yf the fyſhe be neuer ſo
ſolydate it muſt haue age but not ouer
growen, except it be a yonge porpoſſe
the whiche kynde of fyſhe is nother
prayed in the olde teſtament nor in
phyſicke.

¶ Freſſhe water fyſhe

¶ The fyſhe the whiche is in ryuers
and brookes, be more holſomer than
they the whiche be in pooles, pondeſ,
or mootes or any other ſtandynge wa-
ters, for they both labour and both
ſoure

seoure them selfe. fyrsthe the whiche
lyueth and doth fede on the mudde or
eis do fede in the fenne or moyses
grounde, both sauour of the mudde,
whiche is not so good as the fyrst he
that fedeth and doth seure himselfe
on the stones, or granel, or lande.

Saltesylfhes.
The salte sylfhest be whiche be pow-
dered & salted with salte be not great-
ly to be praysed, specially if a man do
make his hole refection with it the
qualyte doth not hurte, but the quan-
tytie, specially suche salte sylfhes, as
wyll cleue to the fyngers when a man
doth eat it. And the skyn of sylfhes,
be bitterly to be abhorred, for it doth
ingendyre bisens, flemme and coloure
adurte. All maner of sylfhe is tolde of
nature, and doth ingendyre flemme, it
doth lytell noysse. Sylfhe & fleshe
ought not to be eaten togyther at one
meale.

The.

**¶ The .xv. Chapter treateth of wyld
fowle, and tame fowle:
and byrdes.**

¶ Of all wyld fowle, the fesaunt
is moſte beſt. Althoughe that
a Partryche of all fowles is
ſoonest digeſted. Wherefore it is a re-
ſtozatory meate & doth comforte the
brayne & the stomacke, & doth augmente
carnall luſt. A woodcocke is a meate of
good temperaunce. Quayles & Plo-
uers, and Laphynges doth noryſhe
but lytell, for they noryſhe the
melancoly humours. Ponge turtle doves
doth ingendre good blode. A Crane is
harde of digeſtyon and doth ingendre
euyl blode. A ponge Heron is lygh-
ter of digeſtyon than a Crane. A Sa-
uerde wel ſkyled and ordered is a nu-
trytyue meate. A Byttoure is not ſo
harde of digeſtyon, as is an Heron
fowle. A choweler is lyghter of digeſty-
on than a Byttoure. All theſe be noryſ-
full

full, excepte they be well ordred & dyet-
sed. A fesaunt henne, a moose cocke,
and a moose henne, except they doye
abrode they be nuttryue. All maner
of wyld fowle, the which lyueth by
the water, they be of discōmendable
nourishment.

**Of tame or domestycall
fowle.**

Of all tame fowle, a Capon is most
best, for it is nuttryue, and is soon
dygested. A henne in wynter is good,
and nuttryue, as so be chycken in som-
mer, specially cockrelles and pollettes
the which be butt roben. The fleshe of
a Cocke is harde of dygestion, but the
broth or a gely made of a Cocke is re-
sistatue. Wyngons be good for colic
sycke and melancolycke men. Goose
fleshe and ducke fleshe is not pray-
sed, excepte it be a yonge gerne goose.
Yonge petchyken of halfe a yere
of age be praysed. Olde petches be
harde of dygestion.

A. i.

Of

¶ Of Byrdes.

All maner of small byrdes, be good
and lyght of dygestyon, excepte swa
rowes whiche be harde of dygestyon.
Tyrmoles, Colmoles, & Wrens, the
whiche both eat fynders and poyson
be not comestible. Of all small byrdes
the Lark is best: than is prayled the
blacke byrde & the Thrushes. Kasis
and Isaac prayleth yonge Staars,
but I do thys because they be bytter
in eatyng, they shuld ingendre colour.

**¶ The xvi. Chapter, treateth of
fleshe, of wynde, and
same beastes.**

Beefe is a good meate for an Eng
lyshe man: so be it the beaste be
yonge, and that it be not Cowefleshe
for olde Beefe and Cowe fleshe doyn
gendre melancolpe and leporous hu
mours. Yf it be moderately podyed
that the grosse bloode by salte maye be
exhausted

exhausted. It doth make an Englyshe
man stronge, the education of hym is
consydered. Appylmas Beefe, which
is called hanged Beefe in the roffe of
the smoky howse, is not laudable, it
maye fylle the bely and cause a man to
drynke, but it is euyl for the stone, &
euyl of dygestion, & maketh no good
Iute, yf a man haue a peere hangynge
besyde and another in his bely that
the which doth hang by the syde shal
do a man more good, yf a shower of
rayne do chaunce, than that the which
is within the bely, the appetyte of
manes sensualyte notwithstandinge.

¶ Mutton and Lambe.

¶ Mutton of Ratis and Surroyes,
is prapled for a good meate, but Ga-
len doth not laude it, and surely I do
not loue it, consyderynge that there
is no beaste that is so soone infected,
nor these doth happen to great Que-
ren & sytheneste any quattered beas-
t doth to the sheepe. This notwithstandinge

¶.ij.

bandynge

standing, yf the sheepe be brought by
in a good pasture and fed, and do not
flavour of the wolfe, it is good for
sicke persones, for it doth ingendre
good blode. ¶ Lambs fleshe is moys-
te and flumatycke, wherefore it is not
all the best for olde men, excepte they
be melancoly of complexion, it is not
good for flumatycke men to feede to
moche of it.

¶ Weale. ¶ Weale is a nuttyue meate: and
doth noysse the moche a man, for it is
soone dygested. ¶ Wherupon many men
doth holde oppynyon, that it is the best
fleshe and the moste nuttyue meate
that can be for mannes sustynance.

¶ Pork, Bawone, Bacon,
and Pygge.

¶ Wheras Galen with other auncy-
ente and approbate Doctours, doth
praise Pork. I dare not say the con-
trary agaynst the, but this I am sure
of, I dyd neuer loue it. And in holys

Scripture

it is

Scripture

Scripture it is not playsted for a swyne
is an unclean beaste, and doth lye
vpon, in fylthy and synkyng coyles.
And with Arcoruz matter, dyuer sty-
mes it doth fede, specyallye in Eng-
lande. Yet hyghe Almayne and other
hyghe countreys (excepte Spayne,
and other countreys anered to pay-
ur) both kepe theyr swyne cleane, and
doth cause them ones or twyse a daye
to swimme in great ryuers, lyke the
water of Ryne, which is aboue Coly-
ne: but Spanyardes w the other Re-
gyous anered to them, kepe the swyne
more fylthyer than Englyshe Per-
sones doth. Further more, the Jewes,
the Saracen, the Turkes, concey-
ge theyr polypke wytte & learynge
in Physicke hath as moche wytte, wyl-
dome, reason, and knowledge, for the
saue of theyr body: as any chrysten
man hath. And noble Physicians I
haue knowen amonges the, yet they
all lacked grace, for as moche as they

do not knowe or knowledg Iesuechrist
as the holy Scripture telleth ts an-
thē. They loue not porke, nor swynes
fleshe, but both bytuate & abhorre
it / yet for all this, they wil eate Ad-
ders, whiche is a kynde of serpentes,
as well as any other Chrysten man
dwellynge in Rome, and other byghe
countreys, for Adders fleshe there,
is called fysh of the mountayne, this
notwithstandyng, physicke doth ap-
probate adders fleshe good to be eaten
sayng it doth make an olde man yon-
ge, as it appeareth by a harte eatyng
an Adder, maketh hym yong agayne.
But Porke doth not so, for yf it be of
an olde hogge not cleane kept / it doth
ingendze grose bloode, & doth humecte
to moche the stomacke, yet yf the porke
be yonge it is nutrytyue. Bacon is
good for Carriers, and plowe men, the
whiche be much labouryng in the earth
or dunge, but & yf they haue the stone
and vse it, they shall syng, too
be

betwixt the pye. Therefore I do say that
coloppes and egges is as hollesome for
them: as a talow candell is good for
a holse mouth, or a peece of powdred
Beefe is good for a blere eyed mare.
Yet sensuall appettyde muste haue a
swynge at all these thynges, notwithstanding
standynge / Forke is conuertible to
mannes fleshe.

Cabone.

Cabone is an vsuall meate in wynter
amonges Englyshe me, it is harde
of digestyon. The cabone of a wyld
be Boore, is muche more better than
the cabone of a tame Boore, yf a man
eate nother of them both, it shall nee
uer do hym harme.

Cygges.

Cygges, specially soe pygges, is
nutrityue, and made in a gely, it is a
restoratue, so be it the pygge be fleyd
the skyn take of, and then stewed with
restoratues, as a Cocke is stewed to
make a gely: I younge fatte pygge in
physicke

phyllicke is singulerly prayled yf it be
well ordeed in the collunge, the skynne
not eaten.

¶ Kydde.

¶ Yonge kyddes flesche is prayled a-
bove all other flesche, as Ruysen, Ra-
lis, and Anerroy, sayth, for it is tem-
perate and nutretyue althoughe it be
somewhat drye. Olde kyd is not pray-
led.

¶ Of wyld Beastes flesche.

¶ I have gone rounde about chrysten-
dome and ouerthwarte chrystendome
and a thousande or two, and more my-
les out of Chrystendome. Yet there is
not so moche pleasure for Harte and
Hynde, Bucke and Doe, and for Roe
Bucke and Doe as is in Englande
lande, and althoughe the flesche be dis-
prayled in phyllicke. I praye God to
sende me parte of the flesche to eat,
phyllicke notwithstandinge. The opy-
nyon of all olde Physicions was and
is that Venyson is not good to eat,
pynncypally

payneppally for two causes. The first
cause is that be the beaſte doth lyue
in feare, for yf he be a good hound
he ſhall neuer ſe no kynde of deere but
at the .x. bytte on the graſſe, or in oſyn
ge on the tree, but he wyll liſt up his
head and loke about hym, the which
cometh of tymorofnes, and tymorof-
ſe doth bynge in melancoly humours.
Wherefore all phyſion ſuchens ſayth,
that Menſon which is the ſecond cauſe,
doth ingendre colorycke humours,
and of truth it doth ſo: wherefore let
them take the ſeyne and let me haue
the fleſche, I am ſure it is a Laydes
wyſe: and I am ſure it is good for
an Engliſhman, for ſo doth any ma-
te hym to be as he is: which is ſtron-
ge and hardy. And I do aduertyſe e-
uery man for all my wordes, not to kyl
and ſo to eate of it, excepte it be labor-
fully, for it is a meate for great men.
And great men do not ſee ſo muche
by the meate, as they do by the pa-

By the blessing of it.

Hares' flesh.

Hare both no harme nor no displeasure to no man, of the flesh he is not eaten, it maketh a gentyl man a good pastyme. And better is for the houndes or dogges to eat the hare after they haue kylled it, as I saye than man shoulde eat it, for it is not praysed nother in the olde Testament, nother in physike, for the Byble sayth the hare is an unclean beaste. And physike sayth hares' flesh is drye and both ingendre melancoly humours.

Conyes' flesh.

Conye's flesh is good, but Rabel testifieth it is best of all wyld beastes, for it is temperate and both noysome and singularly playd in physike. For all thynges the which both Rabel is interpret.

The xlii. Chapter, both treateth of particuler thynges of fyre and flesh.

The

The heades of fylshe, and the fat
nes of fylshe, speciallye of **Sa-**
mon & Conger, is not good for them
the whiche be dysposed to haue Rew-
marcke heades. And the heades of
Lampyes & Lampions & the stryng
the whiche is within them, is not good
to eate. Refrayne from eatyng of the
chaynes of fleshe and fylshe, and but-
ter meate, and brydmeate. for it
doth ingendze bilsus humoures, and
coloure, and melancoly: and doth make
opylacions. The brynes of any beaste
is not laudable, excepte the bryne of
a kydder, for it is euyl of dygestion &
doth hurte a mannes appetyte & the
stomacke, for it is colde & moyste and
bilsus. A hote stomacke maye eate it,
but it doth ingendze grese humours.
The bryne of a **Moderke** and of a
Snype and suche lyke is comestible.
The foreparte of all maner of beastes
and fowles be more hotter and lygh-
ter of dygestion, than the hynderparte

tes be. The myrre of all bestes is hote
and moyste, it is nutretyue yf it be wel
dygested, yet it doth mollyfy & stomac
he, & doth take away a mānes appety
te: wherfore let a mā eate peper wth it.
The blode of all beastes and fowles is
not prayled, for it is harde of dygesty-
on. All the inwardes of beastes & of
fowles, as the herte, the lyuer, the lun-
ges & tresses, & tryphubbes, with all
the intrayles, is harde of dygestyon,
& doth increase grosse humoures. The
fannes of fleshe is not so moch nutre-
tyue, as pleannes of fleshe, it is best
whā leane & fat is myxt one with an
other. The tonges of beastes, be harde
of dygestyon, & of lytell noysshement.
The stones of a Cockrell, and the sto-
nes of other brastes that hath done
theyr kynde be nutretyue.

**¶ The .xliij. Chapter treateth of roste
meate, of fryed meate, of soden, boy-
led meate, of bzyled meate, and
of bake meate,**

Smith

With vs at Bowtppyllet and
other Vniuersities, is bled
boyled meate at dyner, & rolle
meate to lupper. Why they shulde do
so I can not tell, but it be for a con-
suetude. For boyled meate is lyghter
of dygestion than rolled meate is.
Byled meate is harde of dygestion,
and euill for the stone. Fryed meate is
harder of dygestion than byled meate
is, and it doth ingendre colour & me-
lancoly. Bake meate, whiche is called
fleshe that is buryed, for it is buryed
in paste, is not praysed in physicke. In
maner of fleshe the whiche is incli-
ned to bampoyte shulde be rolled. In
all fleshe the whiche is inclined to
drynes shulde be sod or boyled. If it
may be sod, rolled, byled, and baken,
euery one after theyr kynde & vse, and
fashyon of the countrey, as the cooke
and the physicion wyll agree & deuyse.
For a good cooke is halfe a physicion.
For the chiefe physicke (the counsaile

A physicion excepte doth come from
the kytchyn, wherefore the physicion &
the cooke, for lyke men must consule
together for the preparacion of mea-
tes for lyke men, for yf the physicion
without the cooke prepare any meate
excepte he be very experte, he wyll ma-
ke a very she dyshe of meate, the whi-
che the lyke can not take.

The .xix. Chapter treateth of Roo-
tes, and kynde of the Rootes of
Bozage and Buglose.

The Rootes of Bozage and Bug-
lose, soden tender and made in
a succade, doth ingendre good blode,
and doth set a man in a tempozaunce.

The Rootes of Alysauber,
and Enulacampane.

The rootes of Alysauber soden ten-
der and made in a succade, is good for
to dystroye the stone in the raynes of
the backe and bladder. The rootes of

Enul

Enulacampane soden tender and made in a succade is good for the breaste and for the lunges, and for all the intervall members of man.

The Rootes of Perleley and of Fenell.

The rootes of Perleley soden tender and made in a succade is good for the stone, & doth make a man to pyss. The rootes of Fenell soden tender & made in a succade is good for the lunges and for the syght.

The Rootes of Turnepes and Parsnepes.

Turnepes boyled and eaten with fleshe, augmenteth the seede of man yf they be eaten a we moderatly, it doth prouoke a good appetyde. Parsnepes soden and eaten, doth increase nature; they be nuttytyue and doth expell vyne.

Radylthe rootes & Carottes.

Radylthe rootes doth breake wynde, and doth prouoke a man to make water

water, but they be not good for them
the whiche hath the gowte. Carottes
soden and eaten doth auge & increase
nature, and doth cause a man to ma-
ke water.

CThe rootes of Rapys.

Rape rootes yf they be well boyled
they doth uoyske, yf they be moderate-
ly eaten. Immoderately eaten, they do
ingendie ventositye, and doth annoy
the stomache.

Conyons.

Conyons doth prouoke a man to be
neryous attes, & to complaunce, and
yf a man drynke sondrye drynkes, it
doth rectifie & refoyme the varietie
of the operation of the; they maketh
a mannes appetpde good and putteth
awaye fastydousnes.

Cleekes.

Cleekes doth open the breaſte, and
both prouoke a man to make water,
but they doth make and increase
yell blode.

Carlycke

Garlycke.

Garlycke of all rootes is bled and
most prayled in Lombardy and other
countreys anexed to it, for it doth o-
pen the breste, and it doth kyll all ma-
ner of wormes in a mannes bely/whi-
che be to saye, lumbrici, ascarides, &
taeniacui bitini. Whiche is to saye, longe
do wormes, small ytell longe wormes,
whiche wyllye in the fundament
and square wormes, it also heateth
the bodye, & desolneth grose wyndes.

**The. xx. Chapter treateth of certay-
ne bluall herbes. And speke
of Morage and
Buglose.**

Morage doth comforte the herte,
and doth ingendre good blode, &
causeth a man to be mery, & doth let
a man in a tempozance. And so doth
Buglose, for he is taken of more vy-
goure and strength, and efficacye.

¶ i.

¶ Col

C Of Artchookes, and Kokat.

CThere is nothyng bled to be eaten
of Artchookes but the heade of them
whan they be almost ripe, they muste
be soden tender in the broth of Beefe
or with beefe, and after eate them an
dyner, they doth increase nature and
doth prouoke a man to veneryous ac
tes. Kokat doth increase the seede of
man, and doth stimulate the fleshe
and doth helpe to dygestion.

C Of Cykory and Endyue.

CCykory doth kepe the stomacke and
the heade in temperaunce & doth qua
lyfie colour. Endyue is good for them
the whiche haue hote stomackes and
dyre.

C Of whyte Beetes & Purflane.

Cwhyte Beetes be good for the liver
and for the splene, and be absterfyue.
Purflane doth extyncte the ardor of
lascynydousnes, and doth mystrygate
great heate in all the inwarde partes
of man.

C

¶ Of tyme and parseley.

¶ Tyme breaketh the stone, it doth be-
solue wyndes, and caueth a man to
make water. Parseley is good to bre-
ke the stone, & caueth a man to pyss.
It is good for the stomacke, and doth
cause a man to haue a swete bzeath.

¶ Of Lettuse and Sorrell.

¶ Lettuse doth extyncte veneryous
actes, yet it doth increase mylke in a
womans bzeaste, it is good for a hote
stomacke, and doth prouoke slepe and
doth increase blode, and doth let the
blode i a tempozafce. Sorrell is good
for a hote lyuer, and good for the
stomacke.

¶ Of Peny ryall and Ylop.

¶ Peny ryall doth purge melancoly,
and doth comforte the stomacke & the
lpyytes of man. Ylop cleneth bilcus
fleume, and is good for the bzeast and
for the lunges.

¶ Of Rosemary, and Roses.

¶ Rosemary is good for palfyes, and

M.ij.

for

foz the fallpuge sykenes and foz the
cough, and good agaynst colde. Rols
be a Cordyall, and both comforte the
herte and the brayne.

¶ Of fenell and Annys.

¶ These herbes be selbome bled, but
theyr seedes be greatly occupied. Fe-
nell seede is bled to breake brayne, and
good agaynst popson. Annys seede is
good to clense the bladder & the ray-
nes of the backe & both prouoke brayne
and maketh one to haue a swete bzyeth

¶ Of Saage and Mandragor.

¶ Saage, is good to helpe a woman
to conceyue, and doth prouoke brayne.
Mandragor doth helpe a woman to
concepcion, and doth prouoke a man
to slepe.

¶ Of all herbes in generall.

¶ There is no herbe nor vlerbe, but
god hath gyuen vertue to them, to hel-
pe man. But foz as moche, as Plinye,
Macer, & Dioscorides, with many o-
ther elde auuncyente and approbat

Doctours

Doctours hath bozpten and pertrac-
ted of theyr vertues. Therefore now
wyl bozpte no further of herbes, but
wyl speke of other matters that shal
be moze necessarie.

The .xxi. Chapter treateth of fruy-
tes. And fynde of fygges.

Alycen sayth that Fygges doth
noryf the moze than any other
fruyte. They doth noryf the man a-
lously whan they be eaten with blan-
ched Almonds. They be also good co-
oked, & stued. They do cleanse the breaste
and the lunges. And they do open the
opylacions of the lyuer and the splene.
They doth stee a man to veneryous
actes, for they doth auge and increase
the crede of generacion. And also they
doth prouoke a man to create: wher-
fore they doth ingendre lyce.

Of great Rayfyns.

Great Rayfyns be nutryptue, spe-
ciallye.

M.iii.

cyallye yf the stones be pulled out, and they doth make the stomacke fyne & stable. And they doth prouoke a man to haue a good appeteye, yf a fewe of them be eaten before meate.

COf small Rayfyns of cozang.

Small Rayfyns of cozang, be good for the raynes of the backe, and they doth prouoke byrre, howe be it they be not all the best for the spleene, for they maketh opylacion.

COf Grapes.

Grapes swete and newe, be nutrytyue, and doth stimulate the fleshe, and they doth comforte the stomacke, and the lyuer, and doth auoyde opylacions, howe be it, it doth replete the stomacke with ventosyte.

COf Peches, of Medlers, and Ceruyces.

Peches, doth mollifye the hely and be colde. Medlers taken superfluous, doth ingendze melancoly. And Ceruyces be in maner of lyke operacion.

COf

**Of Strawberyes, Cherres,
and Hurtes.**

Strawberyes be prynced aboue all
beryes, for they do qualifie the heate
of the lyuer, and doth ingendie good
blode eaten with suger. Cherres doth
mollifie the bely and be colde. Hurtes
be of a groser substance, wherfore
they be not for them the whiche be of
a cleane dyete.

Of Nottes great and small.

The walnut and banocke be of one
operacion. They be carde and slowe of
dygestyon, yet they doth comforte the
bryne yf the pyth or skyn be pulled of
and that they be nuttyrue. Alherbes
be better than haseil Nottes, yf they
be newe and taken from the tree & the
skyn or the pyth pulled of, they be nu-
ttryue, & doth increase faenes, yf they
be olde they shuld be eaten with great
Rayfyns. But newe Nottes be fatter
better than olde nuttes: for olde nut-
tes be colozycke, and they be enyll for
the

the heade & euill for olde men: & the
doth ingendze the paller to the tong
Yet they be good agaynst bermyr, and
immoderately taken or eaten doth in
gendze corrupcions, as byles, blay
nes, and suche putrefaction.

¶ Of Peason and Beanes.

¶ Peason the whiche be yonge be nu
trytyue, howe be it they doth replete
man with bentofyre. Beanes be not
so moch to be praysed as Peason, for
they be full of bentofyre, althoughe the
skynnes or hulkes be ablated or cast
away, yet they be a stronge meate and
doth prouoke veneryous actes.

¶ Of Peares and Apples.

¶ Peares the whiche be melowe and
dulce, & not stony, doth increse fatnes,
ingendrynge watery she blode, & they
be full of betofyre. But wardons ro
sted, stewed, or baken, be nuttrytyue, and
doth comforte the stomacke, specially
yf they be eaten w comfettes. Apples
be good after a froste haue take them

or bohan they be olde, & especially redde
apples, & they the whiche be of good
about and melow, they shulde be eten
with sugre or comfettes, or with fee-
nell seede or Anys seede by cause of
theyr ventositye, they doth comforte
than the stomacke, & doth make good
dygestion, especially if they be roasted
or baken. (S)

Of pomegranates & Quinces.
Pomegranates be nuttyue, and
good for the stomacke. Quinces bake
the coze pulled out, doth mollifye the
bely, and doth helpe dygestion, & doth
preserve a man from dronkenhede.

Of Dates and Pilons.
Dates moderatly eaten, be nutty-
ue, but they doth cause opplacions
of the liver and of the spleene. Pilons
doth engendre euill humours.

**Of Gourdes, of Cucumbers,
and Pepones.**

Gourdes be euill of noysshement.
Cucumbers restrayneth beueryousnes

oz lascyuousnes, oz luxuryousnes.
Depones be in maner of lyke operaci-
on. But the Wypones ingendrynge
ayll humours.

Of Almondes & Chelleyns.

Almondes causeth a man to pylle,
they doth mollyfie the bely, and doth
purge the lunges. And. vi. oz. vii. each
before meate p̄seruet̄h a man from
Dzonkēshyp. Chelleyns doth hoysche
the body strongly, & doth make a man
fat, yf they be chozowe rolled and the
hulkes abiected, yet they doth replete
a man with ventosyte oz wopude.

Of Wyunes and Dampens.

Wyunes be not greatly prayfed, but
in the way of medyson, for they be col-
de and moyste. And Dampens be of
the sayde nature, for the one is olde &
dried, & the other be taken from the
tree. Syke oz seuē Dampens eaten
before dyn̄er, be good to prouoke a mā-
nes appetyde, they doth mollyfie the
bely and be aduersarye, the skynne and
the

the stones must be ablated and cast a-
way and not bled.

Of Olives and Capers.

Olives condyted, & eaten at the be-
gynnyng of a festination, doth corrobor-
ate the stomacke, and prouoketh ap-
petyte. Capers doth purge flume, &
doth make a man to haue an appetyte.

Of Oranges.

Oranges doth make a man to haue
a good appetyte, & so doth the rindes
yf they be in succade. And thry doth
comforte the stomacke the Juice is a
good sauce to prouoke an appetyte.

The. xlii. Chapter treateth of Spices and Symples

Of Ginger.

Ginger doth heate the stomacke,
& helpeth dygestion. & fewe gyng-
er eaten in the morninge fastynges
doth acuate and quicken the remem-
brance.

R. ii.

Col

¶ Of Peper.

¶ There be iij. sondry kyndes of Peper: whiche be to saye, whyte peper, blacke peper, & long peper. All kynde of peper, doth heate the body, & doth desolue fleume and wynde, and doth helpe dygestion, and maketh a man to make water. Blacke Peper doth make a man leane.

¶ Of Cloues and Mace.

¶ Cloues doth comforte the synewes and doth desolue, & doth consume superfluous humours, and restoreth nature. Maces is a cordyall, & doth helpe the colycke, and is good agaynst the bloody fluxe and laxe.

¶ Of Gaynes and Saffron.

¶ Gaynes be good for the stomacke and the head, and be good for women to drinke. Saffron doth comforte the herte and the stomacke, but he is to hate for the lyuer.

¶ Of Nutmegges & Cynamome.

¶ Nutmegges be good for them the
whiche

whiche haue colde in theyr heade, and
doth comforte the syght & the brayne
er, and the mouth of the stomache. And is
good for the spleene. Cynamome is a
wordyall, wherfore the Debrietyon doth
the eye. Why doth a man dye, and can
get Cynamome to ete. Yet it doth stop
it is good to restrayne flyres & lages.

Of Liqueyre.

Liqueyre is good to clense and to
open the lunges and the breste and
doth lose fleume.

The .xiii. Chapter, sheweth a dyet for Sanguyne men.

Sanguyne men be hote and moyste
of complexion, wherfore they must
be circumspecte in eating of theyr mea-
te, considering that the purer the com-
plexion is, the sooner it may be corrup-
ted, and the blode may be the sooner
infected. Wherfore they must abstay-
ne to eat inordinatly fruytes & her-

bes & tootes, as gaslycke, onions, &
leekes, they must refrayne from eatynge
of olde flesche, & eschewe the blage
of eatynge of the braynes of beastes,
and fro eatynge the ladders of kyne.
They muste ble moderate slepe, & mo-
derate dyet, orels they wyl be to fat
and grose. & yllhe of muddy waters be
not good for them. And yf blode do a-
bunde, clense it with stufes or by Ale-
botomye.

**¶ The .xxiiiij. Chapter sheweth a dyet
for Fleumatycke men.**

Fleumatycke mē be colde & moyste,
wherfore they muste abstayne fro
meates the whiche is colde. And also
they must refrayne fro eatynge viscus
meate, specyallye from all meates the
whiche doth ingedze fleumatycke hu-
mours, as fyllhe, scurvy, and whyte
meate. Also to eschewe the blage of
eatynge of crude herbes specyallye to
refrayne

refrayne fro meate the whiche is harte
be and slowe of dygestyon, as it appea-
reth in the properties of meates abo-
ue rehersed. And beware not to dwell
ynge to wateryshe & moyste the gross
be. These thynges be good for fleuma-
tycke persones moderately taken, ony-
ons, garlycke, peper, gynger. And all
meates the whiche be hote and drye.
And saunders the whiche be coloure. These
thynges folowynge doth purge fleu-
me, Polypody, Rette, Elder, Agaryc-
ke, Pzcos, Bayden heere, & Sticados

CThe. xxb. Chapter. Sheweth a dyet
for Colorycke men.

Colour is hote and drye, wherfore
Colorycke men muste abstayne
from eatynge hote spysers. And to re-
frayne from drynkyng of wyne and
eatynge of colorycke meate: howbeit
colorycke men maye eat greter meate
than any other of the complexions,
excepte

except they education haue ben to the
contray. Colory the men shoulde not be
longe fastyng. The thynges folowyn
ge doth purge colout: fumytory, Car
tory, Wormewode, Wyde hoppes
Violettes, Marcury, Hanna, Reu
berby, Eupatory, Tamarindes, and
the whaye of butter.

¶ The. xxvi. Chapter treateth of a
Dyetary for Melancoly
men.

Melancoly is colde and dry, where
fore Melancoly men muste re
frayne from fryed meate, and meate
the whiche is ouer salte. And from
meate that is soboze and harde of dy
gestion, and from all meate the whi
che is burned and dry. They must ab
stayne from immoderate thurst and
from drynkyng of hote wyne, and
grose wyne, aged wyne. And be the
fethyngs, Colde mylke, Almon mylke,
Yolkes

Volkes of rere Egges. Boyled meate
is better for Melancoly men than ro-
sted meate. All meate the whiche wyll
be soone dygested. And all meates the
whiche doth ingendze good blode. And
meates the whiche be temporaty hote
be good for melancoly men. And so be
all herbes the whiche be hote & moyste.
These thynges folowynge doth paze
the melancoly, Myrke beme, Seene,
Hicadus, Hartes tonge, Mayden
heere, Pulyal monntane, Borage, Or-
ganum, Sugre and whyte wyne.

The. xxvii. Chapter treateth of a
dyet and of an ordze to be used in the
pestiferous tyme of the Pes-
sillence and sweatynge
sykenes.

Shan the plages of the Pestil-
lence or the sweatynge syke-
nes is in a towne or countrey,
with vs at Mountpyller & all other
byghe

hyghe Regions and countreys that
I haue dwelled in, the people doth flee
from the contagious and infectyous
ayre: preferuacions with other coun-
treyes of physicke notwithstanding.
In lower and other base countreys,
howe soe the whiche be infected in towne
or cytie be closed by both doores &
wyndowes, and the inhabytours shall
not come abroad, nother to churche,
nor to market, nor to any howse or
company, for infectyng ether the whiche
they be cleane without infection. A man
cannot be to ware, nor can not kepe
hym selfe to well from this syckenes,
for it is so vehement and so peryllous
that the Syckenes is taken with the
saueur of a mannes clothes the whiche
they hath byspted the infectyous howse
se, for the infection wyll lye and hange
longe in clothes. And I haue knowen
that whan the strawe & rushes hath
ben caste oute of a howse infected, they
hogges the whiche dyd lye in it, dyed

of the pestylence. Wherefore in such
infectious tyme, it is good for every
man that wyll not flee from the con-
tagious ayre to vse dayly, speciallye
in the mornynge and euenynge to bur-
ne Junepet, or Rosemary, or Rylbes
or Baye leaues, or Marie come, or fra-
kensence or bengaun. Or els make
this powdye. Take of storax calamyte
halfe an ounce, of Frankensence an
ounce, of the wood of Aloes the weyght
of .vi. lb. myxe all these togyther. Cha-
cast halfe a sponesfull of this in a chal-
fynge dyllde of coles. And set it to fu-
me abode in the Chambers and the
hall and other howles. And you wyll
put to this powdye a lytle lapdanum,
it is so moche the better. Or els make
a Pomander vnder this maner. Ta-
ke of Lapdanum. iij. drammes. of the
wood of Aloes one drame, of Amber
of grece. ii. drammes and a halfe, of nut-
megges, of storax calamyte of eche a
draine and a halfe, confectre all this to-
gyther

gyther with Rose water, and make a
ball. And this aforesayde Pomau-
der doth not onely expell contagious
ayres, but also it doth comforte the
brayne, as Bartholomewe of Monta-
guane sayth. And other modernal doc-
tours doth affyrme the same: who so-
euer that is infected with the Pesty-
lence, let hym loke in my Breuyary of
health for a remedy. But let hym ble
this dyet. Let the Chambers be kept
close, and kepe a continuall fyre in the
Chambre of cleare burnynge wood or
cole without smoke, beware of takyn-
ge any colde, ble temperate meates &
drynke, & beware of wyne, beere, and
Cyder: ble to eat stewed or bakē war-
dons yf they can be gotten, yf not, eat
stewed or bakē peaces with cofettes
ble no grosse meates, but those the
whiche be lyght of dygestion.

**¶ The. xxviii. Chapter sheweth of a
dyet for them, thewhiche be in
any feuer or Ague.**

I Do aduertise every man that hath
a feuer or an Ague, not to eat nor
meate .vi. howres before his course
doth take hym. And in no wyse as lon
ge as the Ague doth endure to put of
the Hert nor dubblet, nor to ryse out
of the bedde, but when nede shall re
quyre, & in any wyse, not to go nor to
take y open ayre. For suche prouision
maye be had that at uttermost at the
thyrde course he shalbe deliuered of
the feuer blyng the medson the whi
che he in the Breuyary of health. And
let every mā beware of casting theyr
handes and armes at any tyme out of
the bed in or out of theyr agony, or to
spraul with the legges out of the bed
good it is for the space of .iii. courses
to weate continually gloues, and not
to washe the handes. And to vse su
che a dyet in meate and drynke
as is reherled in the

Presylence.



Q. iij.

[The

The .xxix. Chapter treateth of
dyet for them the whiche haue the
Iliacke, or the Colycke and
the Stone.

The Iliacke and the Colycke be in-
gendred of ventofyte, the whiche
is intruded or inclosed in two guttes,
the one is called Iliac, and the other is
called Colon. For these two infyrmy-
ties a man must beware of colde. And
good it is not to be long fastyng. And
necessary it is to be laxatyue, & not in
no wyse to be constipate. And these
thynges folowynge be not good for
them the whiche haue these aforesayd
infyrmyties: newe bread, stale breade,
nor newe ale. They must abstayne al-
so from drynkynge of beere, of cyder,
and red wyne, and Cynamom. Also re-
frayne from all meates that hony is
in, eschewe eatynge of colde herbes,
ble not to eat Beanes, Peason, nor
porage, beware of the blage of fruy-
tes. And of all thyngs the whiche defh
ingendie

Fingerbre wynde. For the stone, abstay
ne fro dzyngyng of newe ale, beware
of beere, and of red wyne and hote wy
nes, refrayne from eatyng of red be
eyng. Marrymas beefe, and bakon,
and salte fysh, & salte meates. And
beware of goynge colde aboute the
mydle specially aboute the raynes of
the backe, and make no restriction of
wynde and water noz sege that wa
ter wolde expell.

The. xxx. Chapter treateth of a dyet
for them the whiche haue any
kyndes of the gowtes.

They the whiche be infected with
the gowte, or any kynde of it, I
do aduertysse them not to lye to longe
bowlyng and bybbyng, dysyng and
cardyng, in forgettyng them selve
to exonerate the bladder and the bely
whan nebe shall requyre, and also to
beware y^e the legges hang not with
out

out some staye, noꝛ that the bootes oꝛ
shoes be not ouer strayte. Whosoener
hath the gobte, muste refrayne from
drynkyng of newe ale, & let hym ab-
stayne from drynkyng of beere and
redwyne. Also he must not eate newe
breaðe, Egges, freshe samon, Eeles,
freshe herynge, Wylcherdes, Oysters
and all shell fylde. Also he muste ex-
chewe the eatynge of freshe beete, of
goose, of ducke, and of pygions. Be-
ware of takynge colde in the legges,
oꝛ rydynge oꝛ goynge wet shod. Be-
ware of veneryous actes after refe-
ction, oꝛ after oꝛ vpon a full stomacke.
And refrayne from all thynges that
doth ingendꝛe euill humours and be
inflatye.

¶ The. cxxi. Chapter, treateth
of a dyet foꝛ them the whiche
haue any of the
hyndes of Le-

pozed.

He

He that is infected with any of
the foure kyndes of the leprosed,
must reſcayne fro all maner of wyne,
and from newe drynkes, & ſtrong ale,
than let hym beware of ryot and ſur-
fetyng. And let hym abyſtayne for ea-
tyng of ſpices, and Dates, and ſcone
treytes and puddynge, and all inwardes
of beaſtes. Fiſhe and Egges and
mylke is not good for leproſous per-
ſones. And they muſt abyſtayne from
eatyng of freſhe beefe, and from ea-
tyng of gooſe, duche, and from water
fowle and prygons. And in no wyſe to
eate no Veniſon, nor hare fleſhe and
ſuchelyke.

¶ The. xxij. Chapter, treateth of a
dyet for them the whiche have any
of the kyndes of the fall-
yng ſykenes.

Who ſoever he be, the whiche have
any of the kyndes of the fallyng
ſykenes, muſt abyſtayne from eatyng

of bovyte meate, speciallye of mylke,
he must refrayne from drynkyng of
wyne, newe ale, and stronge ale. Also
they shoulde not eat the fatnes of fyshe
nor the heades of fysche the which
doth ingendze rebome. Shell fysche,
Eles, Samon, Herynge, and viscus
fysches be not good for Epilenticke
men. Also they must refrayne fro styng
of garlycke, onyons, leekes, chybolles,
and all vaperous meates the whiche
doth hurte the heade. Venison, hare
refleshe, beefe, beanes and peason be
not good for Epilenticke men. And yf
they knowe that they be infected with
these great sykkenes, they shoulde not
resorte where there is great resorte
of company, whiche is in churche, in
cessions, & market places on market
dayes, yf they do the sykkenes wyll in
fecte them more there, then in any o
ther place, or at any other tyme. They
must beware they do not crye to myghte
the fyre, for the fyre wyll overcome
them

theit & to induce the sykennes. They
must beware of lying to hart in theyr
bed, or to labour extremely, for such
thynges causeth the greete to come
the oftter.

The. xxxiiij. Chapter. treateth of a
dyet for them, the whiche have
any payne in theyr
heade.

Many sykennes, or infirmities,
and impedymentes may be in a
mannes heade. wherfore who so ever
have any impedymen in the heade,
must not kepe the heade so hotte nor so
colde, but in a temporaunce. And so be
ware of ingendryng of rebwme, wher
the is the cause of many infirmities.
There is nothyng that doth ingendre
rebwme, so moche as both the fatnes
offyche, and the heades of spow, and
sarfettes, & takynge colde in the feete
and takynge colde in the nape of the
necke

nethe of heade. Also they the whiche
have any infirmitie in the head, must
refrayne of immoderate slepe, spece-
ally after meate. Also they muste ab-
stayne from drynkynge of wyne, and
ble not to drynke ale & beere, the whiche
is ouer stronge, bovyferacion, hallo-
wyng, cryenge, and hyghe syngynge
is not good for the heade. Althynge
the whiche is vaperous or doth fume
is not good for the heade, and all thyn-
ge the whiche is of euill sauour, as ra-
tyer, synkes, wyde dryaboghtes, pyll-
boboles, snosse of candelles, dunge hy-
les, synkyng canelles, and synkyng
standynge waters, & synkyng mar-
shes, with suche contagious ayres,
doth hurte the heade and the brayne
& the memozy. All odyferous sauours
be good for the heade and the brayne
and the memozy.

The xxxiii. Chapter, treateth of
dyet for them, the whiche be
in a consumption.

Who

No soeuer he be, that is in a
consumpcion muste abstayne
from all sowre and tartethyn
ges, as bynegre and alegre and suche
lyke. And also he must abstayne from
eatynge of grole meates the whiche
be harde and slowe of dygestyon, and
ble corbyalles and restoratyues and
nutrityue meates. All meates & dryn
kes the whiche is swete and that su
gre is in, be nutrityue. Wherefore swe
te wyne be good for them the whiche
be in consumpcions moderatly taken.
And sowre wyne, sowre ale, and sowre
beere is good for no man, for it doth
freate away nature. And let them be
ware that be in a cōsumpcion of fedyd
meate, of bzyled meate, and of burned
meate the whiche is ouer colled. And
in any wyse let them beware of angre
and pensyfulnes. These thynges folo
wyng be good for them the whiche be
in a consumpcion, a Wygge or a Cocke
wed and made in a gely. Cockrelles

stedwed, gootes mylke & sugre, almon
mylke, in the whiche type is soden, and
Rabettes stedwed. &c.

The.ccc. Chapter, treateth of a
dyet for them the whiche be Almon
type men beyng short
winded or lackyn
ge breath.

Shortnes of wynde cometh byურ
tymes of Impedymentes in the
lunge s, and straytnes in the bzealle,
oppylated thowwe viscus fleume, and
oher whyle whan the heade is stuffed
with reume called the Phooe, letteth
the bzeath of his natural course. wher
foze he that hath shortenes of bzeath,
must abstayne from eatynge of Nut-
tes, specially yf they be olde, chese and
mylke is not good for them, no more
is fysh and fruyte and rawe oz crude
herbes. Also all maner of meate the
whiche is harde of dygestion is not
good

for them. They muste reſcayne from
eatynge offſſhe, ſpecially fro eatyn-
ge offſſhe the whiche wyll cleue to the
fingers, and be viſcus and ſlime and
in any wyſe beware of the ſkynnes of
offſhe, and of all maner of meate the
whiche doth ingedze fleume. Alſo they
muſt beware of colde. And when any
howſe is a ſwepyng, to go out of the
howſe for a ſpace in to a cleane ayre.
The duſt alſo that ryſeth in the ſtreete
throughe the vehemence of the wynde
or other wyſe is not good for them.
And ſmoke is euill for them & ſo is all
thyng that is ſtoppyng. Therefore
necellary it is for them to be laryue.

The. ccc. li. Chapter, treateth of a
dyet for them the whiche haue
the Palſey.

They the whiche haue the palſey,
vniuerſall, or partyculer, muſt
beware of angre, haſtyneſſe, & teſtyng,
and

and must beware of fere. For the colde
anore or feare dyet stymes the pal-
sey do come to a man. Also they must
beware of dronkenness, and eatynge
of nuttes, whiche thynges be euill for
the palsey of the tonge, coldenes a con-
tagious and synkyng a fytthayres
be euill for the palsey. And let every
man beware on lyenge vpon the bare
grounde, or vpon the bare stones, for
it is euill for the palsey, the sauour of
Castore and the sauour of a foxe is
good agaynst the palsey.

The. xxvii. Chapter doth shew an
ordre and a dyet for them the
whiche be madde and out
of theyr wytte.

There is no man the whiche haue
any of the kyndes of madnes,
but they oughte to be kepte in saue-
garde for dyuers inconuenience that
may fall, as it appeared of late dayes
of

of a lunatyke mā named Michel, the
whiche went many yeres at lyberte, &
at last he dyd kyl his wyfe & his wyres
syster, & his owne selfe. wherfore I do
aduerctyse euer y mā the which is mad
oz lunatyke, oz frenytyke oz demony-
acke to be kepte in cauegarde in some
close howse oz chambze where there is
lytell lyght. And that he haue a keeper
the which the mad mā do feare. And
se that the mad mā haue no knyfe noz
sheets, noz other edge toule, noz that
he haue no gyrdle, except it be a weake
lyst of cloth, for buttynge oz kyllynge
hym selfe. Also the chābr oz the howse
se that the mad mā is in: let there be
no paynted clothes, noz paynted wal-
les, noz pyctures of mā oz woman, oz
fowle, oz beast: for suche thynges ma-
keth them full of fātasyes, let the mad
persons hed be shauen ones a month,
let them dzyinke no wyne, noz stronge
Ale, noz stronge Beere, but moderate
dzyinke. And let the haue, iij. tymes in

a daye warme suppynges and a lytel
warne meate. And ble fewe wordes to
them, excepte it be for reprehension or
gentell reformation, yf they haue any
wyt or perseuerance to vnderstande.

CThe. xxxiiij. Chapter, treateth of
a dyet for them the which haue
any of the kyndes of the
Idropyses.

Seynt Bede sayth, the more a man
doth drynke hath the Idropseye,
the more he is a thurste, for although
the sykkenes doth come by superabun
dauce of water, yet the lyuer is dry,
whether it be Alehites, Apolarca, Len
collegmācia, or the Tympany. They
that hath any of the. iij. kyndes of the
Idropyses, must refrayne fro all thyng
ges the which be consypate & collyue.
And ble all thynges the which be lax
tyue, Buttes, and dry Almondes, and
harde chese, porson to them.

CThe

**The. xxxij. Chapter, treateth of a
generall dyet for all maner of men
and women, beyng sycke
or hole.**

There is no man nor woman, the
whiche haue any respects to the
selfe, that can be a better physicion for
theyr owne safegard, than theyr owne
selfe can be, to consider what thyng
the whiche doth them good. And to re-
frayne from suche thynges that both
them hurte or harne. And let euery
man beware of care, sorrow, thought,
pensyfulnes, and of inwarde angre.
Beware of surfettes & vse not to mo-
che beneryous actes. Breake not the
vsuall custome of slepe in the nyght. A
merry herte and mynde, the whiche is
in rest & quyetnes, without aduersyte
and to moch worldly busynes causeth
a man to lyue long and to looke yong-
ly although he be aged, care & sorrow
beyngeth in age and death: wherfore

let euery mā be mery, & yf he can not,
let hym resoꝛte to mery company, to
breake of his perplexatyues. further
moze I do aduertysle euery mā to was
the theyꝝ handes ofte euery daye. And
dyuers tymes to keyme theyꝝ hed eue
ry day, & to plunge the eyes in cold wa
ter in the moꝛnyng. Moreover I do
couंसell euery man to kepe the brest and
the stomacke warme, & to kepe the fete
fro wet, & other whyle to washe the, &
that they be not kept to hote noꝛ to col
de, but indyfferently. Also to kepe the
hed & the necke in a moderate tempo
raunce, not to hote noꝛ to colde. And
in any wyse to beware, not to medle to
moche with veneryous actes, foꝛ that
wylle cause a man to looke agedly, and
also causeth a man to haue a breefe
oꝛ a shoꝛte lyfe. Also other matters
pertaynyng to any partyculer dyet:
you shall haue it in the dyettes abo
ue in this Boke reherced.

¶ The

The .xl. Chapter, both shewe an oꝝ
oꝝe, oꝝ a fashyon, howe a sycke man
shulde be oꝝdred: And howe a
sycke man shulde be bled
that is lykely to dye.

Who soeuer that is soꝝe sycke, it
is vncertayn to mā whither
he shall lyue oꝝ dye. Wherfore
it is necessarye for hym that is sycke,
to haue two oꝝ thꝛe good keepers, the
whiche at all tymes must be dyligent
and not slepyfsh, sluggyshe noꝝ clut-
tyfsh. And not to wepe a wayle about
a sycke man, noꝝ to vse many wordes.
Noꝝ that there be no great resorte to
comon & ralke, for it is a busynes for
a whole man to answeꝛe many men,
specyally women y^e shall come to hym.
They the whiche cometh to any sycke
person ought to haue fewe wordes oꝝ
none, except certayne persones the whi-
che be of counsell of the Testamēt ma-
kyng, the whiche wyse men be not to

seke of such matters in theyr sickenes
for wysdome wold þe every mā shulde
prepare for suche thyng; in helth. And
yf any man for charyte wyl bysye a
ny person, let hym aduertysse the sycke
to make every thyng even betwixte
god and the worlde, & his cōscience.
And to receyue the ryghts of holy chur
che lyke a catholyke man. And to fo-
lowe the counsell of both physicions,
whiche is to saye, the physicion of the
soule, & the physicion of the body, that
is to say, the spryтуall counsell of his
ghostly father: & the bodely counsell of
his physicion concerning the receytes
of his medsons to recouer health. For
seynt Augustyne sayth, he þe doth not
obserue the cōmaundementes of his
physicion, doth kyl hym selfe. Further
moze about a sycke person, shuld be re-
dolent saunours, & the chambze shulde
be replenished with herbes & flowers
of odiferous flauour. And certayne
tymes it is good to be bled a lytell of
some

Some Perfume to stande in the mydle
of the chābre. And in any wyse let not
many men, specially women be togy-
ther at one tyme in the chambze, not
onely for babblyng, but specially for
theyr hote breathes. And the keepers
shulde se at all tymes that the sycke
persons drynke be pure, freshe, & stale
and that it be a lytle warmed, turned
out of the colde. Yf the sycke mā waere
sycker and sycker, that there is lykely
hope of amendement, but sygnes of
death, than no man ought to moue to
hym any worldly matters or busynes
but to speake of ghostely & godly mat-
ters, and to rede the passyon of chryst:
and to say the psalmes of the passyon
and to holde a Crosse or a picture of
the passyon of Chyrist before the eyes
of the sycke person. And let not the ke-
pers forget to gyue the syckman that
is in suche agony warmed drynke with
a spon, and a sponfull of a Cabodell
or a Coleffe. And than let every man
do

do indur hyn selfe to prayer, that
the sycke person may tynyshe his lyfe
catholykely in the fayth of Iesu chry
ste. And so to departe out of this mys
erable worlde. I do beseech the father,
and the sone, and the holy ghost, tho
rough the meryte of Iesu Chrystes
passyon, that I and all Creatures ly
uynge maye do, Amen.

C F I A I S.

Imprynted by me Robert
Wyer: Dwellynge at the
sygne of seynt Iohn E
uangelyst, in S. Mar
tyns Paryshe, besyde
the Charynge
Crosse.



hac
pte
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